

JAINA YOGA
in the light
of
THE YOGABINDU
(An Analytical Study)

By
Dr Suvrat Muni Shastri

NIRMAL PUBLICATIONS
Shahdara, Delhi - 110 094

Publisher

NIRMAL PUBLICATIONS

A / 139, Kabir Nagar, Gali No 3, 100 Foot Road,
Shahdara, Delhi -110 094

Phone 2114193

First Edition 1995

© Author - Dr Suvrata Muni Shastri

ISBN 81-86400-09-5

Price Rs 300 00

Printers •

Chetna Offset Press Mayapur Delhi-110053

SOME OPINIONS

Dr Suvrat Muni Shastri, a very amicable and talented young ascetic, has authored a comparative study of Jain Yoga meditation in the light of Haribhadrāsūri's 'Yogabindu' which is not only a thesis for award of Ph D to him but it fills the vacuum of a modern yoga work. The present work does not only concentrate on Jaina Yoga but it highlights the facets of yoga in the Vedic as well as Buddhist Philosophies. The Sadhakas of yoga will certainly benefit from the study of present work.

Shri Ganesh Muni Shastri
Renowned National ascetic and literary writer

In modern times there is need for the kind of literature which can help the man to become introvert having overcome his rising passions. The yoga work authored by Dr Suvrat Muni Shastri focussing on Yogabindu caters to the present requirement.

Shri Rattan Muni Ji Maharaj
Ludhiana

I express my deep gratitude to Dr Suvrat Muni Shastri who has brought into light the great scholar and writer Ācārya Haribhadrāsūri by writing the present work on his 'Yogabindu'. It indeed is a pioneering work. I wish Dr Shastri a long life devoted to the cause of writing.

Ācārya Nagraj
Ācārya Nagraj Spiritual Centre,
Nirvana Vihar, Delhi - 110 092

The present work on the comparative study of Jaina Yoga meditation written by Dr Suvrat Muni Shastri reveals the inherent relevance of yoga as a means of purification of soul and attainment of moksha. It is a profound work on yoga.

Shri Jinendra Muni kavyatirtha

FOREWORD

The ultimate aim of a human being is the culmination of spiritual development as well as the attainment of Nirvana which result from supreme cognition. In the pursuit of supreme Kaivalya or the Nirvana, Yoga stands as a unique instrument. The Yoga is the oldest lore of the world. There is no philosophy or religion which does not get permeated by the importance of Yoga.

The importance of Yoga is indeed self-evident. A number of sages, savants and ascetics made their lives fruitful having relished the divine bliss by the practice of Yoga meditation. Even today the ascetics, saints and sages are deeply absorbed in Yoga meditation in the far off Indian mountain-caves, valleys, forests and crematoria in search of the eternal bliss. The western world is also incessantly engaged in the cause of exploring the very hidden truth of Yoga.

In the field of spiritual Yoga, the Jain system of contemplation and meditation occupies its special importance. There has been a tradition of several Yoga meditators, ascetics, ācāryas and saints in India. Ācārya Haribhadrāsūri is one of such highly talented scholars and writers. He presented a thorough and original contemplation over Yoga in his outstanding writings.

Yoga is the immersion of mind, speech and karma to soul and to act accordingly. Ācārya Haribhadrāsūri clearly admits that all the processes of religious contemplation are the essence of Yoga.

मोक्षेण ज्ञेयणाओ, जोगो सब्बो वि धम्मवावरो।

(Yogavimśikā, canto 1)

I feel great pleasure that the upcoming ascetic, Dr. Suvrat Muni Shastri, has critically written this book, 'Opting Yogabindu', the most significant out of four major works of Shri Haribhadrāsūri, a great ācārya of 8th century.

Dr Suvrat Muni Shastri is an able disciple of Vanibhushan Shri Amar Muni ji Maharaj and a grand disciple of the most rev'd national ascetic pravartaka Shri Padma Chandra Ji Maharaj Dr Shastri has knowledge of different Indian languages with his command over Sanskrit, Prākṛta and Apabhramsa That is why Dr Shastri has studied and cited all the Jaina and non-jaina works in his thesis He has discussed the importance of Yoga and its kinds including Ādhyātma Yoga, Samatā Yoga, Dhyānayoga, Bhāvanā Yoga and Vrttisankṣya Yoga He has simultaneously delineated the position of soul in the yoga meditation, its becoming of omniscience, the importance of Yoga vis-a-vis Karma and Gunasthana (the ladder of spiritual journey) and lesya according to the Jain thought I extend my heartiest thanks to Dr Shastri for this stupendous task Besides the scholar saint has authored some more books earlier to this one 'Manavata Ki Prakash Kiraneh' and 'Padamparaga ' are particularly noteworthy I am fully confident that the present work will prove useful to the inquisitive readers of meditational yoga and the research scholars alike

I wish Dr Shastri a long life of Yoga contemplation with a hope that he will edit more and more rare Jaina manuscripts for publication

Dr Dharma Chandra Jain

Professor and Director,
The Institute of Sanskrit and Indology,
Kurukshetra University,
Kurukshetra (Haryana)

PREFACE

It is my firm belief that a good company and a conducive environment play a more significant role in one's life than one's Prārabdha. A wholesome atmosphere and beneficent contacts leave an indelible impression on the impeccable psyche of a child. It was my good fortune that I had the opportunity to pass most of my boy hood days with my grandfather. He was a great devotee of God and he often got absorbed in the adoration of God at night. I often emulated him in thought and practice. It was his devotional attitude and touch and his firm faith and attachment to the Supreme Soul which instilled similar emotions in me. This developed an inclination towards spiritualism in me, and I happened to become an ascetic.

The ascetic has to wade across Bhavasāgar (the sea of the world) and it is through Yoga that this uphill task can be accomplished, as it is said in the Uttaradhyayan Sutra

जोए वहमाणस्स, ससारो अईवत्तई । (27/2)

i.e., the sadhaka can swim across the ocean of the world by yoga. The soul gets purified by yoga like gold which gets purified by fire. As

मलिनस्य यथाहेम्नोवर्णे शुद्धिर्नियोगतः ।

योगाग्नेश्चेतसन्तद्वदविद्यामलिनात्मनः ॥

(Yogabindu §1/41)

It was the importance of yoga which inspired me to study it with care.

When I expressed my curiosity before the scholars they advised me to work on some yoga text. My rev'd Guru Bhandari Shri Padmachandrajī Maharaj, a Jain Pravartaka of Northern India, recommended the valuable

work 'Yogabindu' of Ācārya Haribhadrāsūri I went to Dr Gopikamohan Bhattacharya, the then Head of the Department of Sanskrit, Kurukshetra University, Kurukshetra with this thought in my mind and he readily gave his approval to my going ahead for research on Yoga Sadhna in the light of Yogabindu

Ācārya Haribhadrāsūri was not only a great scholar of Jain Philosophy but of Indian literature also. He had a deep erudition in the subject of yoga as well. Ācārya Haribhadrāsūri was born in Ārhat tradition with such a divine perception as stands next to none. He initially adorned the post of a royal priest in chitrakoot (Chittor). It was an event which prompted him towards Jainism. He acquired an indepth understanding and cognition of the Jain faith and having renounced the mundane pleasures took to the life of a śramana (a Jain ascetic). He very soon became an extraordinary authority of Jain religion and philosophy by his incessant work and the talent that he had acquired by controlling his passions. Later on he wrote several books for the good of those who aspired for moksa (mumukṣujaneḥ). These works throw light on the interpretation of Āgamas, religion and philosophy. Scholars determine his time as between 757 to 827 A.D.

His unique contribution to Jain literature is his literature on Jaina yoga. The main characteristic of his life is that he derived knowledge from all quarters of learning without any bias. His present view point is revealed through his yoga literature. He wrote four books on yoga and the *yogabindu* is his most important and unique contribution.

This present work of Ācārya Haribhadrāsūri is an outcome of his vast studies of several works of paramount importance. It has been written with an altogether different approach establishing coordination of different view points relating to yoga. He remarks

सर्वेषां योगशास्त्राणामविरोधेन तत्त्वतः ।
सन्नीत्यास्थापकं चैव मध्यस्थास्तद्विदं प्रति॥

Yogabindu śī 2

(i.e. *Yogabindu* establishes a coordination of basically contradictory facts propounded in different yoga works)

This was what prompted me to go in for an indepth study of the *yogabindu* by Ācārya Haribhadra suri and the present thesis is an outcome of that research

The different facets of yoga in the *yogabindu* have been studied here with an analysis of varied thoughts stated in the traditions of yoga. With this view the present study has been divided into five chapters

The first chapter focusses on the importance of yoga its meaning and its interpretation according to different view points. It also throws light on the yoga works relating to Vedism, Buddhism, and Jainism in detail. The '*yogabindu*' has been lastly analysed in the context of other works on yoga.

The life of Ācārya Haribhadrasūri, the author of the *yogabindu* has been very authentically dealt with in the second chapter. His time period has been determined relying on his unique works and his great personality has also been discussed. This chapter also incorporates comprehensively his ascetism, social contribution, devotion to Gurus, literary contribution, style and his magnanimity to other scholars. The chapter at the same time introduces the reader to the major works written by Ācārya Suri.

The third chapter focusses on the subject-matter of the *yogabindu* whereby a deserving and non-deserving sādḥaka for yoga has been explained. The different grounds of yoga like Addhyātma, Bhāvanā, Dhyāna, Samata, Vrttisanksaya etc. have been adequately discussed along with their contributions to the systematic enrichment of yoga.

The importance of contemplation (Dhyāna) has been adequately dealt with in the fourth chapter. The importance of Gunasthānas (the ladder of spiritual journey) in the

yoga has also been discussed How the sādḥaka is able to cross the srenis (i.e., rungs of the spiritual ladder) from the sixth guṇasthāna to the thirteenth guṇasthāna has also been narrated here

The fifth chapter highlights the analysis of tattvas (fundamental issues) according to Jain thought, like the soul and the functions of the soul Besides, there has been given a classification of eight karmas along with their relation to the jiva Later, the author discusses the effects and non-effects of karma that continues further followed by their relation to leśyā (thought points) and the importance of leśyā as well In the end, there is a discussion about their fruits and the cognition and the ways of liberation (mukti) and Saṁnyakdarsana, Saṁnyakgyana and Saṁnyakcāritra has been analysed Thereafter, the karma bandha and its causes have been explained in the context of attainment of Nirvana

I am deeply grateful to, first and foremost, my respected Guru Shri Bhāndari Padma Chandra Ji Maharaj, the Pravartaka of Northern India, and the most reverend Guru Shri Amar Muni Ji Maharaj This research work is an outcome of their blessings and good grace I always derived immense inspiration and got valuable guidance from them I can not find words to express my gratitude to them

I am indebted to rev'd scholar Shri Ratan Muni Ji Maharaj who has been incessantly inspiring me since my induction to the pursuit of learning I also owe my gratitude to Yuva Ācārya rev'd Dr Shiv Muniji for his valuable direction from time to time

Besides, I express my deep sense of gratitude to Dr Dharam Chand Jain, Director, Institute of Sanskrit and Indology, Kurukshetra University, Kurukshetra for his most helpful attitude and valuable guidance through out the preparation of this work

At this juncture, I respectfully recall my Grand Father Shri Banwari Lalji Upadhyaya It was his great

favour that led me on to the path of spiritual meditation in my early youth. Also, I offer my Sadhuvad to Shri Ram Pal Sharma and my elder brother Shri Krishan Pal Upadhyaya for their useful contribution.

I offer my heartiest blessings to Prof. Surinder Mohan Jain of Delhi University, who extended unstinted cooperation in the preparation of this work. I wish Prof. Jain all happiness and good in life.

Lastly, I express my blessings to Shri Jawahar Lal Gupta, Prof. Mahinder Pal Jain, Shri Inder Sen Jain of Delhi and Shri Madan Lal Jain of College of Education, Kurukshetra and all other disciples who have directly or indirectly contributed to this work.

I shall be failing in my duty if I do not acknowledge my appreciation for the hard work put in by the Publisher Shri Suresh Pal Chaudhary whose promptness and care enabled this work to see the light of the day well in time.

Suvrata Muni Shastri
S S Jain Sabha,
Shastri Nagar, Delhi - 52
2 10 94

CONTENTS

	Page-No
<i>Some Opinions</i>	iii
<i>Fore Word</i>	v-vi
<i>Preface</i>	vii-xi
1 YOGA-SĀDHANĀ AND THE YOGABINDU IN INDIAN LITERATURE	1-34
A Significance of Yoga	1
Literature Relating of Yoga	9
Yoga in Non-Vedic Literature	14
Jaina Literature	21
The Yoga-Sādhana and Yogabindu in Jaina thought	24
The Yogā Sādhana (Yogā-Meditation) and Yogabindu	33
2 ĀCARYA HARI BHADRASŪRI, THE AUTHOR OF YOGABINDU	35-81
The Jainācārya Haribhadrāsūri An Introduction	35
Haribhadrāsūri's Time	45
Haribhadrāsūri's Personality	51
Works of Haribhadrāsūri	62
3 THE THEME OF YOGABINDU	82-147
Yoga-Meditation and its Development	82
Seven Grounds of Yoga-Based Knowledge	87
Development of Yoga-Sādhana in Buddhism	88
Development of Jaina Yoga Sādhana	91
4 THE YOGA MEDITATION AND ITS TYPES	148-207
Jaina Dhyāna Yoga the Ingredients of Meditation	148
Ingredients of Meditation	153

Properties of Dhyāna	163
Method of Religious Contemplation	169
Kinds of Śukla Dhyāna	186
5 YOGABINDU AND ANALYSING THE TATTVA	208-221
The Concept of Ātman in Jaina Philosophy	209
The Soul of the Karma	215
Ātmaparipāṃśi Leśyā of the Karma	218
Yoga the Fruit of Yoga>Jñāna and Mukti	223
CONCLUSION	222-243

CHAPTER ONE

YOGA-SĀDHANĀ AND THE YOGABINDU IN INDIAN LITERATURA

A SIGNIFICANCE OF YOGA

It will be an uphill task to trace the very origins of yoga-sādhana, but the facts gathered from the remains of human civilization do testify to the man's early ability to think, meditate and generate. Hence, it seems logical to infer that the yoga-sādhana might have come into effect with the upsurge of human being's deep urge to communicate.

We happen to know from the books of ancient civilization and culture that the yoga, meditation, concentration, emancipation of body and meditation even in the state of padmāsana etc. were the part and parcel of Indian life even prior to the Vedic era.

All of the Vedic, Buddhist and Jaina Āgamas, Upanisads, Purāṇas, the ethical values for routine worship, and even all the works of eastern and western philosophy bring out the relevance of yoga, concentration and meditation. However a perusal of the yogic literature right from the Vedic period to modern times fully establishes that it is still as significant, essential and relevant as it was earlier especially from the point of view of purity of the environment. It is not only the eastern world but the whole of west has been committed to the pursuit of unfolding the very secret of yoga-meditation. Thus the importance of yoga itself becomes obvious to us. Even Ācārya Haribhadra Suri, the great erudite, calls yoga as 'sublime', 'the desire-yielding heavenly tree', *Kalpavṛkṣa*, '*a gem Chintāmani*', 'surpassing all the religions', and the most pertinent path to achieve liberation (Kaivalya) from

the world¹ As a matter of fact, yoga is the only panacea to cure the dreadful diseases of the modern world

Meaning of the term 'Yoga'

The term 'yoga' in Sanskrit derives its origin from 'Yuj' root (dhātu) and 'ghañ' suffix (pratyaya) Though there are two roots (dhātus) in Sanskrit grammar, one of the root 'yuj' means 'to relate'² while the other one is 'manah samādhi',³ i.e. 'concentration of the mind' The yoga, in Indian philosophy, is meant for relation or concentration of mind in general parlance

1 The term 'Yoga' in Vedic Literature

We come across the term 'yoga' first of all in the *Rgveda* our most ancient sacred text It implies here only 'relating or 'connecting'⁴ Till the literature available in 7th c B.C., the term 'Yoga' has been used to mean the activating of the senses, and from 5th to 6th c B.C., it has been implied 'to control senses'⁵ The Upanisads on the other hand, differ in approach and give the expression of a spiritual connotation⁶ Some Upanisads do present an elaboration of the brahma-meditation⁷

Thus the Rgvedic interpretation of the term 'Yoga' in respect of 'connecting' underwent a change in the upanishadic era During this era, it had to do the exercise of controlling one's activities, senses and the mind

There are different facets of Yoga finding mention in the *Mahābhārata*⁸ It occurs at several places in *Skandapurāṇa*⁹ as well

1 योग कल्पतरु श्रेष्ठो योगश्चिन्तामणि पर ।

योग प्रधान धर्माणा योग सिद्धे स्वयम्ब्रह्म ॥

Yogabindu, Śl 37

2 'पुजूयीयोगे । *Hemachandra Dhātupāthamālā*, Gaṇa 7

3 युजि च समाधौ । *Ibid*, Gaṇa 8

4 क स धा नो योग आ भुवत्, सधीना योगमिच्छति । *Rgveda*, 1.53.1187

5 *Philosophical Essays*, p 179

6 अध्यात्मयोगाधिगमेन देव मत्वा धीरो हर्षशोकौ जहाति ।

Kathopaniṣad, 1,2,12

7 See *Yogarājopaniṣad*, *Advayatāraṅkopaniṣad* etc

8 See *Mahābhārata*, *Shānti*, *Anuśāsan* and *Bhīṣma* parvans

9 See *Skandapurāṇa*, Vol I, Chap 55

The *Bhagvatpurana* too richly describes a number of advantages of yoga with the explanation and importance of 'Aṣṭāṅga Yoga' ¹ Its different facets find due mention in all the seven chapters of the *Yogavāsiṣṭha* ²

The term yoga had become so much current by then that all the eighteen chapters of the *Gītā* ³ embody teachings of yoga and its practice Each chapter ends with *Om tatsaditi*—*Srī Krishnārjuna samvāde Arjunviśādayogonāmprathamodhyāyaḥ*

The *Yogasūtra* of Patañjali has defined yoga as the suppression of the modifications of mind ⁴ Besides the Nyāya philosophy also gives due discussion about yoga ⁵ The Vaiśeṣika philosophy of Kaṇāda very much emphasises yama-niyamā ⁶ while āsana and dhyāna (meditation), the very integral parts of yoga have been characterised well in the third chapter of *Brahmasūtra* It was perhaps due to this that the Maharshi called it 'sādhana-pāda' ⁷

We also come across with several sūtras in Sāṃkhya philosophy⁸ pertaining to yoga Ādināth has propounded the theory of Śhatha yoga in *Tantra Yoga* ⁹ It aims at commanding the organs of body by yoga practices and acquire peace to the mind The *Mahānirvāṇa Tantra* and *Śatcakranirūpaṇa* give an elaborate account of the practice of yoga ¹⁰

2 The term 'Yoga' in Buddhist Philosophy

Lord Buddha had inherited the yoga-sādhana, and therefore, he adopted it with some modifications The great sādhaka

1 See *Bhāgwatapurāṇa*, 2 28 11 15 19 20

2 See *Yogavāsiṣṭha*, *Vairājña*, *mumukṣa*, *Vyavahāra*, *utpatti*, *Sthiti*, *upasham* and *nirvāṇa* chapters

3 *Bhagwadgītā*, End of Chap 1

4 *Patañjalayogasūtra* 1 2

5 *Nyāyadarśhana*, 4 2 36 , 3 2 40 , 40 2 46

6 *Vaiśeṣikadarśhan*, 6 2 2 8

7 *Brahmasūtra*, 4 1 7 11

8 रागोपहितध्यानम् *Sāṃkhyasūtra*, 3 30
वृद्धिनिरोधात् तत्तिद्धि Ibid 3 31

9 *Mahānirvāṇatantra*, Chap 3

10 *Śatcakranirūpaṇa* pp 60 61 82 90

(meditators) like Aradkalām and Uddakrāmpuṭra were the preceptors of Buddha. Even the disciples of these seers were absorbed in the teachings of dhyānayoga (the yoga meditation). Lord Buddha had also practised the yoga of Naivasamjñānasamjñāyatam (ārūpya dhyāna)¹ but he was not satisfied with this alone, and he absorbed himself in independent sādhanā (meditation) renouncing it all.

Prior to the attainment of Bodhisattva, Tathāgata Buddha himself had attempted to suppress exhale. He tells his disciple Aggivessana, I wanted to suppress exhale, therefore, I made an attempt to check the exhale from mouth, nose and ear.²

A study of *Triṣṭaka* discloses that Lord Buddha devoted his spare moments to contemplation and meditation on the self and sādhanā. This fact is also well testified in the works like *Majjhimanikāya*, *Lalitavistara*³ and *Buddhacarita*⁴. It was Lord Buddha, who time and again stimulated his disciples to be absorbed in Samādhi. He adds, *Etāni bhikkhve, rukkhamūlāni, etāhi Suññāgārāni, jhāyath bhikkhve, mā pamādata mā pacchā Vipatisārino ahuttha Ayam vo amhākaṇi anusāsati*⁵.

His message was ŚO monks! meditate. Don't be idle in meditation. He constantly admired samādhi or meditation. He believed that a meditator remains always hale and hearty, and attains samādhi. The Samyaksamādhīṣṭa gets the benefit of meditation.⁶ Meditation promotes 'dharma', and 'dharma' leads to Kaivalya (mokṣa) which is rare, pacific, perennial, immortal and imperishable.⁷ A monk with his mind absorbed in samādhi is blessed with siddhis which never loses their power and he ultimately attains Kaivalya.

1 For detailed study see *Abhidharmadesanā*
Buddha Siddhāntaṇ Kā Vivecana, p 178

2 See *Ibid*, p 172, ft 2

3 See (a) *Majjhimanikāya*, Vol II, pp 484-87
(b) *Lalitavistara*, p 193

4 See *Buddhacarita*, 12 101

5 *Samyuttanikāya*, 2 133, p 121
and cf *Arthavinī yogā*, p 67

6 *Buddhacarita*, 12 105

7 *Ibid*, 12 106

Yoga-sādhana has a prominent place in Buddhist school too. It is the right path for nirvāṇa. It is an admitted truth that all the Buddhist sects highlight the significance of yoga-sādhana.

The fact that the sattva comes in real application with yoga only, yoga is the very cause that liberates human being from the mundane world. So, the path of yoga is very intricate indeed. For example

योगतो हि लभते विबन्धन।
योगतोऽपि किलमुच्यते नर॥
योगवत्सर्वविषम गुरोर्गिरा।
बोध्यते तदखिल मुमुक्षुणाम्॥¹

The monk or seer stands above the feelings of merriments and miseries because he is the knower of the real form.² He remains unaffected by the phenomena of pain and pleasure. The Ācāryas have firm conviction that a 'yogin definitely attains salvation'³ unless the Yoga-Kalpavṛkṣa (desire-yielding tree) is dashed to ground by some intoxicated elephant or is burnt down by the fire of superficial knowledge. It is yoga that yields real pleasure of mokṣa, and the yogin attains it for sure. It is the real state of pleasure. It is the state of quietude, solace and stability devoid of passion and indulgence in sensual enjoyments. Birth, decay and death never touch it.⁴ That is why yoga is understood to be unaffected by the miseries emanating from the phenomenal passions.

3 The term 'Yoga' in Jain Scriptures

Jainism occupies a paramount place in the schools of Indian philosophy. The practice of yoga, meditation and sādhana in Jainism stand as supreme. The term 'yoga'⁵ has been ascribed a number of meanings in Jainism, e.g. saṅyama, nirjarā, samvara etc. Besides,

1 *Pañcaviṃśati*, 10/26

2 *Pañcaviṃśati*, 10/21

3 *Ibid*, 10/35

4 निरस्तमन्मथातङ्कमयोगज सुखमुत्तमम्।
रागात्मकस्थिर स्वस्थ जन्ममृत्युजरापहम्॥
Yoga-pradīpa, 9/11, p 200

5 (a) साधज्ज जोग पच्चवखामि।

(b) समाण जोगण।

(c) जोगहीण। *Āvasyakasūtra*, p 20-25

वत्तीसन् जोगा जोगसगेहि। *Samvayūgasūtra*, sūtra 32

it is also used to denote the sense of mana (mind), vacana (utterance) and body (kāya) ¹

Yoga as implied from Sañiyama

The term 'Yoga' has been used at many a place in *Uttarāddhayānsūtra*, e.g. 'Jagava uvahānam' ² In the very sutra, it has been stated that the śādhaka of yoga gets through the forest of perishable world unlike a bull carrying a cart crosses it

वाहणे वहमाणस्स कतार अइवत्तई।जोए
वहमाणस्स ससारो अइवत्तई।।³

Yoga is implied here as sanyama (controlling the senses) The term 'Jogava' ⁴ occurs in *Sūtrakṛāṅgasūtra* also where it denotes the meaning of sanyama, whereas the term 'Jogavāhi' ⁵ is used to denote 'anānsakta purusa' (person with no attachment) who has taken to samādhi

The application of yoga in the Sense of Mind, Speech and Body

Yoga has been mentioned to express the activities of the mind, speech and body in the works like *Uttarāddhyānsūtra*, 'Tattvārthasūtra' etc. Such activity implies here the sense of impulsion. It is also noticed that 'Āsrva' emanates from these yogic activities and their suppression begets 'samvara' ⁶ which ultimately leads to salvation

- 1 तिविहे जोग पणत्ते ज जहा मणजोगे, वइजोगे कायजोगे।
Sthānāṅgasūtra, 136
- 2 *Uttarāddhyānāsūtra*, Chap 11
- 3 *Ibid*, 272
- 4 जयय विहराहि जोगव, अणुपाणा पथा दुरुत्तरा।
अणुसासणमेव पवक्कम्मे वीरोहि सम्म पवेदिय *Sūtrakṛāṅga* 2111
- 5 *Sthānāṅgasūtra* Sthān 10
- 6 (क) जोगपच्चकखाणेण अजोगत्त जणयह। *Uttara sūtra* 2938
(ख) जोगसच्चेण जोग विसोहेइ। *Ibid* 2953
(ग) मणसमाहरणयाएण सएग्ग जणयई। *Ibid*, 2957
- 7 *Tattvārthasūtra*, 61-2
- 8 आस्रवनिरोध सवर। *Ibid*, 91

In the *Ācārāṅgasūtra*, the oldest Jain canon, the *sādhuyogī* has been called *dhūta-avadhūta* ¹ *ŚBhāvanāyoga* is also an integral part of Jainism. It testifies to the power of Yoga. It is learnt from *Sūtrakṛāṅgasūtra* that a person attains emancipation (*mukti*) when his senses are purified ²

The *Āsrava* in Jain *Āgamas* deals with delusion (*mithyātva*), want of control (*avirati*), inadvertance (*pramāda*), passions (*kaṣāya*) and yoga (activities of body, mind and speech) ³ The delusion, passion, and yoga stand the most among them because *avirati* and inadvertance emerge from passions. Here it is to be noted that the term *Āsrava* is synonymous with the state of mind i.e. the state of mind imbued with yoga is the *Āsrava* in Jain canonical literature

4 The term 'Yoga' in Post-Jaina Āgamas

Ācārya Haribhadraśūrī (8th c A D) presented an independent compiled work of scattered facts in Jain scriptures regarding yoga. He gave a new turn to the traditional practice of yoga confirming to the trend and tendencies prevalent that time. He gave a fresh dimension to Jain literature with its modification as well as diversification. His works on yoga stand as eloquent testimony to it ⁴ The Ācārya was not content merely with the interpretation of Jain-yoga but he brought out a comparative study of *Pātāñjalīyogasūtra* incorporating the similarities therein ⁵ The great scholar defined yoga as the religious practice paving ones path

1 *Ācārāṅgasūtra*, 1.6.181

2 भावणाजोग सुदुष्पा जले णावा वा आहिया।

नावा व तीरसम्पन्ना सखदुक्खाति उड्ढइ॥

sūtrakṛāṅgasūtra, 1st Skandha, Chap 15, Gāthā 5

3 पच आसेवादारा पणता त जहा-मिच्छत, अविरई, पमाया, कसाया जोगा। *Samvāyāṅgasūtra*, *Samvāya* 5

4 *Yogabindu*, *Yogaśṛṣṭisamuccaya*, *Yogaśataku* and *Yogavivśikā*

5 समाधिरेष एवान्यै सम्प्रज्ञातोऽभिधीयते।

सम्यक्प्रकर्षरूपेण वृत्त्यर्थं ज्ञानस्तथा॥

असम्प्रज्ञात एषोऽपि समाधिर्गीयते परे।

निरुद्धाशेषवृत्त्यादि तत्स्वरूपानुवेधत ॥ *Yogabindu* Śl 419-21

to salvation¹

Yet, there is *yogaśāstra* of Ācārya Hemcandra an other unique work of Jaina Yoga. In this book, the Ācārya has defined yoga as the bestower of human values (*puruṣārtha*) i.e. Dharma, Artha, Kāma and mokṣa². This definition further affirms yoga's three achievements (*Ratna-traya*) i.e. Sāmyaka Jñān, Samyakadarśana and śamyakacritra. These achievements of yoga were already declared to be the bestower of mokṣa by Ācārya Umāswatī in his work *Tattvārthadhigambhāṣya*³. On the other hand Munī Mangalavijay has followed the path shown by Ācārya Haribhadrasūri in this context⁴.

Besides, the *Jñānārṇava* of great Digambarācārya Śubhacandra also has an important place in the yoga school. The subject matter and the expression dealt with in both of the works of Hemcandra's *Yogaśāstra* and Śubhacandra's *Jñānārṇava* are very much similar so is their approach to yoga. Mokṣa as the most significant of human values has been underlined by both the Ācāryas. The only difference is that whereas Ācārya Hemacandra has stated that samyak-darsana, knowledge and character are the path to mokṣa and according to Subhacandra's 'meditation' the path to attain mokṣa. He declares, 'ॐ Atman ! Go and drink the nectar of knowledge to get rid of mundane miseries, and take the shelter of meditation to cross the ocean of this perishable world'⁵.

Furthermore, on having a look at the yoga works of Upādhyaya Yasovijaya, it is learnt that he was a man of erudition, a great

- 1 (A) मुखेण ज्ञेयणाओ, जोगो सब्बो वि धम्मवावारो।

Yogavinsikā, G 1

- (B) अध्यात्मभावना ध्यान समता वृत्तिसक्षयम्।

मोक्षेण योजनात्योग एव श्रेष्ठोऽप्युत्तरम्॥ *Yogabindu*, Sl 31

- 2 चतुर्वर्गऽग्रणी मोक्षो, योगस्वरूप च कारणम्।

ज्ञान श्रद्धानचारित्ररूप, रत्नत्रय च स॥

Yogaśāstra Chap 1, sl 15

- 3 सम्यक्दर्शनज्ञानचारित्राणि मोक्षमार्ग । *Tattvurthasūtra*, 11

- 4 धर्मव्यापारत्व योगस्य लक्षण बिदु । *Yogapradīpa*, 23

- 5 भवक्लेशविनाशाय पिब ज्ञानसुधारसम्।

कुरु जन्माब्धिमत्येतु ध्यानपोतावलम्बनम्॥ *Jñānārṇava*, 3 12

thinker, and his yoga-experience was very rich. We come across his lucid expression of Jaina canons and its similarities with other schools of thought in his works *Adhyātmasāra* and *Adhyātmopaniṣada*. The learned author has primarily discussed his yogic-concept in the 'Yogādhikrama' of *Adhyātmasāra* and he has grouped it into four divisions giving an elaborate analysis of the achievements of salvation attained through the exercise of Karmayoga, Jñānayoga, and Dhyānayoga, respectively.¹

B LITERATURES RELATING TO YOGA

The concept of yoga in Indian writings is richly and significantly available in original and the most ancient form. One can easily make out the spectacularly wide and oldest concept of yoga-meditation from the *Rgveda* the *upaniṣads* like *Kāthātattvīya*, etc. There is plenty of ancient literature on yoga enshrined in the *Mahābhārata* and the *Gītā*.

In the present study, an attempt is made here to give a brief account of all the major works of yoga whether Vedic, Buddhist, or Jaina. It is hoped that it will acquaint the reader with the traditions, tenets and development of yoga.

I Yoga in Vedic Literature

It is obvious that *Rgveda* is the ancient most of all the treatises (volumes) like *Yajurveda*, *Sāmaveda* and *Atharvaveda*. The *upaniṣads*, the *purāṇas*, the *Mahābhārata* and the *Gītā*, respectively follow the *vedas*. Later on, there happened to be other independent yoga works.

The Rgveda

It is a well known treatise over the world. It contains some mantras giving out the basic concept of yoga.² Similarly we find the concepts of yoga in the *Yajurveda*, *Sāmaveda* and *Atharvaveda* too. It has been recommended there that one should initiate oneself in yoga and be blessed with the intellect (*vivekakhayati*) by yogic meditation. May the god bless us with Yoga siddhi, *Vivekkhyata*.

1 कर्मयोग समस्तस्य ज्ञानयोगसमाहितः ।

ध्यानयोग समारुह्य मुक्तियोग प्रपद्यते ।। *Adhyātmasūtra*, 14.83

2 (A) सधनो योग आभुवत् । *Rgveda* 1.53

(B) सधीना योगमिच्छति । *Ibid*, 1.187

(C) कदा योगा वाजिनो रामसस्य । *Ibid*, 1.49

and the real intuition May he bestow upon us the siddhis like Adimā etc.¹

Upaniṣhads also have a unique place in Vedic literature though the term yoga has been imbued with the spiritual connotation in the upaniṣads,² the yoga and the yogic meditation have found mention in different upaniṣhads which are permeated with the varied thoughts of yoga related to cosmos, soul and God (Brahma)³

The upaniṣhads like *Maitreya*, *Śvetāśvatar* etc. present the outline of yoga in a very obvious and enlightened form. The yoga, the yogic place, *pratyāhāra*, *dhāraṇa*, *dhyāna* and *Kundalinī* etc. have been described well. There are twenty one upaniṣhads which have depicted only the yoga.

(b) The Purāṇas

The discussion about yoga occurs at several places in the Purāṇas also, as, in *Bhāgwat Purāṇa*, *Skandh Purāṇa*, *Garuda Purāṇa*, *Padma Purāṇa* etc. There is clear explanation of the importance and the benefits emanating from Aṣṭāṅga yoga in the *Bhāgwat Purāṇa*.⁴ The different parvans of great epic *Mahābhārata* also characterise the different aspects of yoga.⁵

(c) The Bhagwadgītā

Śrīmad Bhagwadgītā comes forth with a very sound and comprehensive introduction of yoga. The diverse processes of yoga incorporated there, stress one point only. The Karma yoga, Jñāna yoga, Bhakti yoga and Samatva yoga have special description in the Gītā.

The negative and objective both of the yogas have been talked about in the Gītā, e.g. not to aspire for the fruits of action,⁶ not

1 *Sāmaveda* 301.210, *Atharvaveda* 20.69.1

2 (A) *Kathopanishad*, 1.2.21

(B) *Ibid*, 2.3.11

3 *Taittiriyaopanishad*, 2.4

4 *Bhāgwat Purāṇa*, 3.28, 11.15, 19-20

5 For detailed study see the *Mahābhārata*, Śānti parvan, Anuśāsan parvan and Bhīṣma parvan

6 कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

मा कर्मफलहेतुर्भूमा ते सगोस्त्वकर्मणि॥ Gītā 2.47 and 4.20

to be tempted for the things of mundane world, Samatvayoga,¹ fruitless activity² etc

Thus, all the eighteen chapters of the *Gitā*³ are enriched with eighteen aspects of yoga. They teach several ways of meditation, eg dedicating all the actions to the Supreme Lord (Īśvara)⁴ and remaining contented in all the states with the concentration of the mind

Sambhāva Yoga

According to the *Gitā*, yoga is an expertise, plan or adeptness to execute a particular action⁵. When the soul of the yogi mingles with the Supreme Soul (Brahma), he relishes the pacific pleasure and rests in supreme bliss. He does not deviate from his path of righteousness⁶. This is the state of yogamukti, and the Sattva is not at all affected by pains or pleasures, loss or gains, failure or success. This state of samatva or sambhāva is termed yoga⁷.

This is how the *Gitā* propounds the real or natural characteristics of yoga, and it has been necessitated there to observe self-control, passion, non-attachment, love with creatures and remain unaffected (sambhāva) by flattery or admiration. Even more, in Karmayoga, Rājayoga, Bhaktiyoga and Jñān yoga, action (Karma), meditation (dhyān), devotion (Bhakti) and knowledge (Jñān) have been respectively given special emphasis⁸.

To put briefly, the *Gitā* is the code of human life. It is the pursuit of truth by wisdom and it is an endeavour by truth itself to activate the inner power inherent in the human being. So, it is ultimately inferred from each of the concluding sentences of the chapters of *Gitā* that it is the study of yoga sāstra or merely

1 योगस्य कुरुकर्माणि सग त्यक्त्वा धनजय।

सिद्धयसिद्धयो समो भूत्वा समत्व योग उच्यते॥ *Ibid*, 2 48

2 यस्य सर्वे समारम्भा कामसकल्पवर्जिता ॥ *Ibid*, 4 19

3 *Ibid*, 1 27

4 *Ibid*, 6 20

5 योग कर्मसु कौशलम्॥ *Ibid*, 2 50

6 *Ibid*, 6 20-21

7 *Ibid*, 2 48 and 3 19

8 See Jain Yoga Kā Alochanātīkā Addhyayan, p 18

the book of disciplinary religion of the philosophy of Brahma¹

3 Smritis

There will be no exaggeration to say that all of the smritis are valuable treasures of code of conduct. There is due mention of all the Āśramas established in the vedic tradition². The *Yajñavalkya smṛit*, *Manusmṛit* etc. have enunciated several duties for the meditators and many virtues for the householders as well³.

One can attain mokṣa abiding by one's duties of varṇās and Āśramas properly. 'The meditator has to observe control over his senses in this state so that he can execute his actions in a proper way. Thus, even the householders can attain mokṣa by executing their duties. Our ancient smritis are enriched with many activities relating to yoga, e.g., to subdue the senses⁵ by yogic exercises,⁶ knowing the soul by observance of yama-miyama,⁷ Ahimsā and the practice of yoga etc. This ultimately leads one to mokṣa.

4 Yogavāsistha

Yogavāsistha is the ancient most treatise of vedic culture and it primarily depicts yoga in one way or the other. It also suggests the path of getting liberation from this mundane world.

It throws much light on the nature of the mind. It concludes that the mind is very powerful and it helps to attain human values.

1 Radha Krishnan, *Indian Philosophy*, Vol I, p 419

2 चत्वारः आश्रमा ब्रह्मचारी-गृहस्थ-वानप्रस्थ-परिव्रजकाः ।

Vāsisthasmṛit, p 206

3 सध्या स्नानं जपो होमस्वाध्यायदेवतार्घ्यनम् षट् कर्माणि दिने दिने ।

Pārāśarasamṛit, 39

4 योगशास्त्रं प्रवक्ष्यामि संक्षेपात् सारमुत्तमम् ।

यस्य च श्रवणाद् यान्ति मोक्षमेव मुमुक्षवः ॥ *HārItasamṛit*, 8 2

5 प्राणायामेन वचनं प्रत्याहारेण च इन्द्रियम् ।

धारणमिश्रकृत्वा पूर्वं दुर्घर्षणं मनः ॥ *Ibid*, 8 4

6 अरेणित्यस्य जितेन्द्रियस्य सर्वेन्द्रियप्रीतिः निवर्तकस्य ।

आध्यात्मचिन्तागतमानः सख्यध्रुवा हयनावृत्तिमवेक्षकस्य ॥

Vāsisthasmṛit, 258

7 इज्याचारदमार्हिसादानं स्वाध्यायकर्मणाम् ।

अयं तु परमो धर्मो यद्योगेनात्मदर्शनम् ॥ *Yajñavalkyasamṛit*, 8

The mind in pacific state relishes the pleasure of eternal bliss¹ Yoga manifests several ways to pacify the mind Determination is the action of mind The mind is the only weapon that links sattva with duties, and, which ultimately helps breaking those bonds of the phenomenal world and attaining salvation Thus yoga is the only cause that can completely pacify the mind The meditator (sādhaka) in the state of pacific mind is able to enjoy TurTyāvasthā far away from awakendhood, dream or sleep The *yogavāsistha* incorporates a detailed study of these states of mind²

The Yogasūtra of Patañjali

Maharshi Patañjali is really acknowledged for the presentation of the yoga in a systematized and authentic way Patañjali excels all the other scholars in propounding the theory of Yoga systematically He produced an unique and *authoritative* work titled, *Yogasūtra* is an out come of his unusual talent and scholastic vision of the concept of yoga occurring in our ancient works No doubt, this work denotes Maharshi's deep learning and intellect

The *Yogasūtra* is divided into four pādas Its first pāda deals with the narration of the features of yoga, its nature and the ways to acquire it The second pāda is termed 'Sādhana pāda' It highlights the causes of misery The third pāda is vibhūti pāda and it characterises the conception (dhāraṇā) dhyāna-Samādhi and the siddhis The fourth one i.e. Kaivalya pāda mentions the nature of the mind and the ways of attaining Kaivalya

The Philosophy of Advait

The vedant school of thought occupies a prominent place in Indian philosophy It is not merely conceptual in content, it has a experimental dimension It refers to those means of attaining mokṣa which are indispensable for yogic meditation

The soul remains in illusion in the world due to Māyā according to Advait Vedant The sādhaka takes pleasure in knowing the nature of soul and he can get rid of this perishable world by the Yogic meditation³ The third chapter of *Brahmasūtra* describes Āsana and

1 *Yogavāsistha*, 5-8, 6-9

2 *Ibid*, 4-19, 15-18, 5-78 10

3 उद्धरेदात्मनात्मानं मग्नं ससारवारिधौ।

योगारुत्वमासाद्य सम्यग्दर्शननिष्ठया॥ Vivekacūḍāmaṇi, sl 9

Dhyāna This is why it is called *Sādhana pāda* ¹

7 The Sāmkhya Philosophy

The sāmkhya philosophy lies in the foundation of the yoga of Patajali. The value of yoga in Samkhya philosophy is further established by the study of the *second chapter* of *Bhagwadgītā* termed *Sāmkhyayoga*. The study of Samkhya philosophy also discloses that there are several aphorisms of yoga ²

8 The Vaiśeṣika Philosophy

The Vaiśeṣika philosophy of Kaṇāda has laid much emphasis on the very parts of Yoga i.e. yama, niyama, dhyān and dhāraṇā ³. This suffices to prove the value of yoga in this philosophy.

9 The Nyāya Philosophy

In Nyāya philosophy also we come across the proper mention of yoga ⁴.

II YOGA IN NON-VEDIC LITERATURE

1 Buddhist Works

In Buddhist school of thought, it is only 'chitta' of Sattva that transmigrates to the next birth besides the soul. With whatever name we call it but Buddhists have made its divisions into *chitta* and *chaitasik* with a number of sub-divisions. Even *chitta* is divided into eighty nine or one hundred twenty one and, then, the *chaitasik* has also fifty two kinds.

As for the yogic concentration, the yogācāryas have given more weightage to the eleven virtues of mind (citta).

(1) Visuddhimagga

It is an invaluable treatise of Pāli literature authored by Ācārya

1 *Brahmasūtra* 4.1.7-11

2 रागोपहितध्यानम्। *Sāmkhyasūtra*, 3.3
वृत्तिनिरोधात् ततः सिद्धिः। *Ibid*, 3.31

3 अभिसेचनोपवासब्रह्मचर्यं गुरुकुलवासं वानप्रस्थं यज्ञदानप्रोक्षणदिङ्मक्षत्रमन्त्रकालनियमाश्चादृष्टाय। *Vaiśeṣikadarśan*, 6.2.2, 6.2.8

4 (क) तद्विशेषाभ्यासात्। *Nyāyadarśana* 4.2.36
(ख) अरण्यगुहापुलिनादिष्वयोगाभ्यासोपदेशः। *Ibid* 4.2.40

(ग) तदर्थयमनियमाभ्यासात्मसंस्कारो योगाच्चात्मविध्युपायैः। *Ibid*, 4.2.46

Buddhaghosa of 4th c B C Besides *Visuddhimagga* Buddhaghosa has written many devout tales in the Pāli literature

Visuddhimagga shows us the holy path of attaining nirvāṇa (liberation) In this work, the Ācārya has propounded various yogic practices in a very lucid style Not only this much, there are several preachings for the householders as well Undoubtedly it incorporates the Buddhist thought in the totality Buddhaghosa himself comments that *Visuddhimagga* will enlighten the real essence of the four Āgamas

Ācārya Buddhaghosa wrote *Visuddhimagga* in Singhai It is based on two tales

Question *Anto jatā bahū jatā, Jatāya jatitā pajā, Tam tam Gotam puccāmi, ko imāṃ vijattaye jatanāṃ*

Answer *Stle pattuthāya naro sapaṇico citta paṇīca bhāvayami, Ātāpi nīpako bhikkhu so imam vijattaye jatanāṃ*

Thus this work is an example of Buddhaghosa, erudition It presents a vivid picture of śīla samādhi and prajñā in entirety *Visuddhimagga* has twenty three chapters divided into three parts The first two parts characterise the different parts of śīla the ways to attain them with thorough penetration Chapters 3 to 13 of the work deal with the most valuable aspect called 'Samādhi' Chapters 15 to 23 describe prajñā (intellect) While defining intellect, skandha, Āyatana, dhātu, indriya (sense) truth and pratītyasamutpāda have been said to be the basics of intellect

Abhidhammatthasanggho

This is also a Pāli work by Ācārya Anuruddha of Burma Scholars admit that Anuruddha lived in the later half of the 4th c and first half of the 5th c B C He was a contemporary of Buddhaghosa and Vasubandhu

Abhidhammatthasanggho is based on the third pīṭaka of the Buddhist text *Abhidhamma pīṭaka* That is why it is called the threshold of *Abhidhamma pīṭaka* This enhances its value even further It has another advantage of having several commentaries by the Buddhist Ācāryas They are about nineteen Some major commentaries are as follows

1 *Abhidhammatthasanggho* commentary

explained with question For example, O monks! which are the five skandha upādānas? e g they are Rūpa, Vedanā, Samjñā, mskāra and Vijñāna

The different topics incorporated herein are Skandha, Upādānaskandha, Dhātū, Āyatana, Pratītyasamutpāda, Āryasatya, Indriya, Dhyāna, Ārūpyasamapāti, Brahmavihāra, Pratipat, Samādhi, Smṛtyupasthāna, Samyakprahāṇā, Rddhipāda, Pañcendriya, Bala, Boddhyanga, Aṣṭāṅgikamārga, Ānāpānasmṛti, Srota Āpatti, Tathāgatabala, Vaisāraddya, Pratisamvitā, Āvenīkadharma, Mahāpurualaksan and Anuvyaujanā

(vi) *Abhidharmāmṛta*

It is an unique treatise of Ācārya Goṣaka, a contemporary of emperor Kaniska *Abhidharmāmṛta*, is the essence of *Abhidharma* which was originally in Chinese translation It is difficult to ascertain the place of this work The work published in 1953 from Viśvabhāratī, Shantiniketan and edited by Bhikṣusānti Śastry, is the Sanskrit version of the Chinese edition It has its own style of theme and contents Some of the topics herein simulate to *Abhidharmakosa* Some topics relate to Pāli Mahābagga Though it is brief in description, yet there is similarity in the number of religions and their enumeration It has 15 chapters The major among them are Dānāśīla, Loka, Dhātū and Gati, Sthityabdhava, Karma, and their kinds Skandha, Dhātu, Āyatana, Sanskāra, Pratītyasamutpāda, Anusaya, Anāsrāva, Puḍgal Jñyāna, Dhyāna, Samkīrtana Samādhi, Bodhipāksika dharma, four Āryasatyas and Mīrakasamgrah The subject matter has been dealt with much detail in this work Chapters ten to thirteen have been devoted to the study of meditation (Dhyāna) and modifications of the mind

(vii) *Abhidharmasamuccaya*

The work has its novel style, and is very much similar to *Arthaviniśyasūtra* It is composed in Sanskrit Edited by Prahlad Pradhān, the treatise was published in 1950 from Shantiniketan It was discovered by Buddhist scholar Rahul Sanskrittyayan It has translations in Tibetan and Chinese Its Chinese translation was done by Hieun sang in 7th c A D and the Tibetan by Jñānamitra Some scholars presume that its 5th chapter was missing There are five chapters in *Abhidharmasamuccaya* The first chapter has three parts and is termed Tridharma Pariccheda Skandha Dhātū

and its alternatives, and various other new experiments have been highlighted. Thereafter is the *Samanvayāṅgaṃ Pariccheda* called *Viniscaya Samuccaya*. The second chapter (*Pariccheda*) describes *Āryasatyas*. The third *Dharmāviniśya Pariccheda* has *Dwadasāṅga Pravacana*. It mentions *Pratityasamutpāda*. The fourth is description of the attainment of *Viniscaya Puṭṭhala* and *Abhisamayavyavasthān*. The last one, fifth chapter is *Sāṃkyathaya Viniscaya pariccheda* which highlights the *vāda* of logic and *jala-vitandā* briefly.

(viii) *Lalitvistara*

It is one of the *nava-vaipulīyasūtras*. It is a holy book of Buddhists of *Mahāyāna* sect. It is also named *Mahāvīyūha*. It was written in 1st c B.C. and translated in Chinese in 300 c A.D. Some of its chapters were translated by the English scholar Lofmana in 1975 and it was published in Berlin. The English translation of its fifteen chapters was also done by an Indian scholar Dr. Rajendra Lal Mitra in the mid of 1881-86. During the 1884-92 a French scholar Enald' Mousse Guine published its French translation in six volumes. Dr. P. L. Vaidya has edited and published *Lalitvistara* in Hindi from Darbhanga. This edition is available to us and is taught in Indian universities.

Lalitvistara is the full account of Lord Buddha's incarnation on the earth and his adorable activities. It is in Sanskrit. It is a poetic composition and it reflects the Indian tradition of remote part. It has many stories narrated all over. We find the preliminary meditational *sādhana* of Lord Gautama Buddha in this work.

(ix) *Dasabhūmīśvarasūtra*

It is also one of the *nava-vaipulīyas*. It was translated in Chinese in 297 c A.D. by Dharmarakṣaka. The work focuses on the *sādhana* of *Bodhisattva*. The *sādhana* of *Bodhisattva* is based on ten grounds, i.e., *Pramuditā*, *Vimalā*, *Prabhākārī*, *Archismatī*, *Sudurjanyā*, *Abhīmukhī*, *Dūrangamā*, *Acalā*, *Sādhumatī* and *Dharmameghā*. *Dasabhūmīśvara* has its importance in the meditational *sādhana*. Its Devanāgarī edition was published from Darbhanga.

(x) *Samādhirāj Sūtra*

This is also a *Mahāyānī* composition and is enumerated one of the *navavaipulīyas*. Its another name is *Candrapradīpa*. It has an extensive study of different *saṃādhis* from the viewpoint of

Yogācāra The climax of samādhi is the attainment of its supreme goal i.e. mokṣa. The work edited by P. L. Vaidya was published from Darbhanga.

(xi) Bodhicaryāvatāra

It is also considered as one of the navavaipulyas. The work was authored by Ācārya Shānti Deva in 7th c. A.D. Its first Russian edition was brought out in 1902. Varnette translated it into English and which was further translated and published into French in 1902 by Lavale Punshe in Paris. A commentary by Prajñākarmatī to this edition was also published. Its Italian and German translations are also available.

This is the Ācāra-grantha (conduct-book) of Mahāyāna. It is an unique treatise introducing the ideals of Bodhisattva. It has nineteen chapters. Herein, the form of Bodhisattva, its description and the humility has found mention in its entirety. Bodhi means pious knowledge or Prajñā. It is the sole aim of Bodhisattva. Bodhisattva is altruistic and it gets filled with remorse on seeing others in agonies. It even prefers hell to undergo their sufferings. The attainment of sublime knowledge is the motive of Bodhisattva which cannot be accomplished without yogic-meditation. It has been recognised particularly for the philosophy of Śūnyavāda. Its Hindi edition is also available.

(xii) Śikṣāsamuccaya

This is another composition by Ācārya Shāntideva. It was translated into Tibetan during 816-838 c. A.D. Its Russian edition was brought out in 1897. Besides, its another edition was published in 1902, and in 1922 with English translation.

This work incorporates nineteen chapters and twenty-six kārīkās. It also mentions such works which are rare today. It has given elaborate mention of Bodhisattva's meditational sādhanā. It is an indispensable work of Mahāyāna pantheon of Buddhist philosophy.

(xiii) Buddhacarita

The work was written by Asvaghōṣa, a Buddhist philosopher in the 1st century. *Buddhacarita* is the most significant of all his three works. This is an epic which stands next to the *Ramāyana* and the *Mahābhārata*. But the sad state of the work is that it is

and the *Mahābhārata*. But the sad state of the work is that it is still undiscovered in complete form. Only the parts 3-5 of the 1st Sarga, 13 of the 2nd and parts 1-2 of the 14th Sarga are only available. Although, a Hindi edition with text in 28 Sargas by prof Chaudhary was published from the English edition of Jonson *Buddhacanta*, is the volume which presents the entire life of Lord Buddha right from his birth to the attaining of nirvāṇa. It is a necessary compendium for the meditational purpose.

III JAINA LITERATURE

The Oriental Jaina Āgama occupies very significant place in the spiritual world of Indian literature. Almost all the Āgamas specify the life-style of the sādḥaka and the rules and regulations of yoga meditation in great detail. The Jaina tradition with its roots in the remote past and giving preference to detachment (from the mundane world) is enshrined with even the rare essence of knowledge. It gives comprehensive treatment to the practices of conduct and enlightenment of soul desirable for a sādḥaka (ascetic) yogī. Thus, the Jaina Āgamas are rich with plenty of material on yoga. As discussed earlier, the Jaina philosophy of religion gives priority to detachment. Even then, it lays much stress on the attachment of sattva as on detachment. But the sattva is often more inclined to attachment rather detachment because it is not easy to adopt the path of detachment in Jainism like other vedic philosophies of detachment base.

Some of the Āgama treatises inclined to detachment and dealing with Jaina yoga are as follow

- (1) Ācārāṅgasūtra
- (2) Sūtrakṛtāṅgasūtra
- (3) Bhagvatīśūtra or Vyākhyāprajñyapī
- (4) Anuyogaddhvārasūtra
- (5) Sthānāṅgasūtra
- (6) Samvāyāṅgasūtra
- (7) Āupapāṭikasūtra
- (8) Āvasyakasūtra

There are some more treatises which throw light on yoga in great detail

JAINA WORKS OF THE POST-ĀGAMA PERIOD

The later yogācāryas have reinterpreted only those sūtras of Āgama works which were scattered at different places. It included all the parts of yogic-meditation. The books relating to yoga on the post-Āgama period are given below

1 Dhyānasataka

It is an old treatise of Jain yoga written by Jain Bhadrabāhu Kāśmīrasramaṇa of 7th century. There are 100 Slokas in Prakṛta. It presents Āsana, Prāṇāyāma and Anupreksā besides an elaborate mention of Dhyāna contemplation.

2 Mokṣaprabhṛta

It is composed by Ācārya Kund Kund of circa 2nd century.¹ Mokṣaprabhṛta has only 106 gāthās (stories) composed in Sauraseni Prakṛta. These gāthās specifically throw light on sādhanā yoga for mokṣa. It contains the principles of conduct for both sādhanas whether a yogi or household.

It mentions all the seven components of yoga as can obviously be seen in Jain tradition in addition to prāṇāyāma and thus it resembles to the yoga's eight components, e.g. yam-niyama etc. laid by Mahārshi Patañjali.²

3 Samayasāra

This is also an unique composition of Ācārya Kund Kund in Śavraseni Prakṛta. It contains 437 gāthās extensively dealing with Jain yoga. Besides, Ācārya Kund Kund composed three more treatises on the sādhanā-process of Jain yogis. They are Niyamasāra, Pravacanasāra and Samādhi Tantra, all in Sauraseni Prakṛta.

4 Tattvārthasūtra

The work was composed by Ācārya Umāswatī or Umāswamī of circa 1st to 4th century of Vikram era.³ It is an unique work in Sanskrit having ten chapters which focus on the paths of mokṣa. Character of the person finds specific mention while aspiring for

1 See Swamī Kārtikeyānupreksā, Introduction, p 70

2 See Bhāratīya Sanskriti mein Jain Dharma Kā Yogadāna p 116

3 See for particular reference-Saṅghavī Tattvārthasūtra, Introduction, p 9

the practice of yoga. It is due to the fact that character is the foundation of spiritual enlightenment.

In the ninth chapter of *Tattvārthasūtra*, four ways of meditation have been characterised. There happen to have been written many *vṛttis* and commentaries on this work where the conception of *Dhyāna* has taken place in very concrete form.

5 *Iṣṭopadeśa*

This work on yoga was authored by Ācārya Pūjyapāda of 5th-6th century V.K. *Iṣṭopadeśa* is a small treatise of 51 slokas but with some deep insight in yoga. This treatise deals with the study of yoga as well as the emotions of the *sādhaka* (meditator) which help concentrating and suppressing worldly temptations in order to get salvation i.e. supreme bliss.

6 *Sarvādhisataka*

It is another treatise on yoga by Ācārya Pūjyapāda containing 105 Ślokas. It attempts to explore three forms of soul: *Bahirātmā*, *Antarātmā* and *Paramātmā*. It again endeavours to control the mind by meditation.

7 *Paramātmaprakāśa*

The composition was done by Yogīndradeva in Apabhramsa. Dr. Hiralal Jain and Dr. A. N. Upadhye presume that the composition took place in the 6th century. This study gives proper treatment to cure the mental retardations. At the same time it deals with the three states of soul (*Ātma*). There is another treatise by Yogīndradeva titled *Yogasāra*.

8 Five Works by Haribhadrasūri

It was for the first time that Ācārya Haribhadrasūri discussed yoga in spiritual sense. He also owes the credit to propound Jain yoga in a systematized way. Ācārya's five compositions are

- (1) *Yogavivśikā*,
- (2) *Yogasataka*,
- (3) *Yogaśṛṭisamuccaya*,
- (4) *Yogabindu*, and
- (5) *Śodasaka*¹

1 See the second chapter of this work for detailed reference.

9 Yogasāraprabhṛta

This yoga treatise was written by Ācārya Amitgaṇi in Sanskrit in 10th century *Yogasāraprabhṛta* contains 450 Ślokas, divided into 9 Adhikāras. The work extensively deals with vital aspects of yoga, and finally discusses mokṣa in greater detail.

10 Jñyānārṇava

The Jñyānārṇava of Ācārya Śubhacandra is also available with two more titles (i) *Yogārṇava*, and (ii) *Yogapradīpa* which dates to 12th century V.K. The work contains 39 chapters with 2230 slokas. It deals with twelve emotions, the worldly afflictions distracting the state of mind, the soul along with yama-miyama āsana and prāṇāyāma. It discusses mantra, japa, auspicious omen as well as ill-omen including nādi.

11 Yogasāstra

The work was composed by Ācārya Hemacandra in 12th century. One thousand slokas of this treatise stand testimony to this important yoga work. The treatise has a commentary also by the writer himself. The theme of the treatise has been made more implicit with stories. Its vṛtti has twelve thousand slokas. It seems that *Yogasāstra* is influenced by Jñyānārṇava to a greater extent.

It has twelve chapters, and the first three of them describe the conducts of life necessitated for a yogin as well as a household. The fourth chapter is devoted to the discussion of the ways of suppressing passion (kaṣāya) and the nature of samavṛtti. Prāṇāyāma, thought out to be insignificant for salvation (mokṣa), finds mention in the fifth chapter. The sixth one is full discussion about transmigration of body, pratyā-hārā and dhāraṇā and their effects on human life. Meditation finds place in detail in its chapters running from 7 to 10. The chapters 11 to 12 describe Śukladhyāna and Svānubhava, respectively with their emphasis on the yoga.

THE YOGA-SĀDHANĀ AND YOGABINDU IN JAINA THOUGHT

Meaning of the term 'Jain'

The term 'Jaina darśana' is a compound one. It is formed of two terms 'Jaina' and 'Darsana'. The term Jaina is derived from

Parasmaipadī Bhavadī gaṇa with 'ñāT' as suffix (ji+ñāT= Jina) When the word 'Jina' is added to suffix 'Añ' it becomes the term 'Jaina' which means 'a follower of Jaina canons', 'a believer in Jainism'² i.e. a worshipper of Jina is known as Jaina The Jina is one who has subdued the anger, the four passions (kaṣāyas), the temptation and jealousy³ Such Jinās are also better known as Arhanta (Arahanta or Arihanta) or Vitarāgī

Arhanta < Arya

They are also called Arya Even Buddhists call Arhata as Arya The 'Arya' is understood to have subdued over fondness, envy and intrigue completely⁴ They are thought to have liberated themselves from sinful acts⁵ The Jainācāryas also come out with similar proposition of an 'Arya'⁶ These Aryas are also known as Śramaṇa and Brāhmaṇa⁷

The followers of such teachings or preachings of that type of Jinās in their life are known as Jaina

1 See Apte, Sanskrit Hindi Kosha, p 405

2 Ibid, p 408

3 जयाति रागद्वेषादिशत्रुनिनि जिन । Śaḍdarsanasamuccaya, p 3

4 यो खो आवुसो रागक्खयो मोहक्खयो इद उच्चति अरहत्त ।

Sannipāṭa, क्रम 3 252, p 224

यस्मारागादिसखता सत्वेपि अरयो हता ।

पच्चासत्वेन नाथेन तस्मापि अरह मतोति ।।

Vissuddhimagga, 7 6, p 134

अस्स पुग्लस्स रूपरागो अरुपरगो मानो उद्धच्च अविज्जा अनवसेसा पहीणा अरहा ।

Puggaḷ, p 180

5 आरकास्स होत्तिपापका अकुसला धम्माति अरियो होत्ति ।

Majjhimnikāya, 1 280, p 243 and

आरात् याता पापकेय्य धर्मेय्य इत्यार्या ।

Abhidhormakasabhasya, 3 44, p 157

मि० आराद्याता सर्वहेयधर्मेय्य इत्यार्या । Sūtrakṛtāṅga 3 4 6

6 Upāsakadasaṅgasūtra Chap 1, p 55 and

अर्थन्ते सेवन्ते गुणैर्गुणवद् वा आर्या

Jinasahasranamastotra, p 224

7 See Dhammapada, Gāthā 420

The term 'Darsana' in Jainism

In grammar, the term 'Darsana' is derived from the root 'Dr̥sa' and is formed by adding 'lyut' suffix to it. The root 'Dr̥sa' signifies the knowledge emanating from the eyes. This derivation clarifies the meaning of 'Darsana' to see.¹ But in the present context the meaning of Darsana is not confined merely to seeing. The term Darsana has been quite often applied to express 'Ātmavidyā' (philosophy of soul) or Tattvavidyā or Parāvidyā in Indian languages and literature.

Now, the question arises as how can the knowledge be gathered through our senses like eyes no matter be it transcendental or mythological knowledge? We come across with its solution in upanishads. The upanishads have very adequately asserted about the knowledge and its authenticity gathered through our extrinsic senses.

A person happened to hear a particular occurrence which had been perceived by another person. Both of them narrated the same event to some third person. Now the narration of the event by either person will be taken for authenticity.

On the other hand, in our day-to-day life we accept the veracity of those facts only which are perceived by us. It is because our eyes can see the order of a particular event, then the perception is taken for granted. Thus the knowledge or awareness of an event obtained through eyewitnessing is closer to truth than any other knowledge. *Bṛhadāraṇyakopaniṣada* has presented comprehensive discussion on this aspect of knowledge.²

The Indian grammarians have also given weightage to the knowledge derived from perception, and the word 'Sākṣī' has been implied *Ṣākṣātdraṣṭā*.³ The fact has further very nicely asserted by Mahātmā Vidura in the Dyūta Parvan of the *Mahābhārata*.⁴

It means that perception in the phenomenal human life today has happened to be recognised more authentic because there remains

1 Apte, *Sanskrit Hindi Kosa*, p. 450

2 *Bṛhadāraṇyakopaniṣada*, 5.14.4

3 साक्षात् द्रष्टा। साक्षातो द्रष्टेत्यस्मिन्नर्थे इति नास्ति ख्यात् साक्षी।
Siddhahamsabdānusāśana, Laghuvṛtti, 7.1.197

4 समक्षदर्शनात् साक्ष्यं श्रवणाच्चेति धारणात्।
तस्मात् सत्यं ब्रूयन् साक्षी धर्मार्थाम्या न हीयते॥

Mahābhārata Sabhā Parvan (Dyūta Parvan) 2.61.76

even no iota of suspicion. People with such experience are termed *Draṣṭā*

The monks, poets and yogis who have had the perception of some transcendental reality whether soul or *Īśvara* or who are devoid of suspicion about such reality are known as *Draṣṭā*. They have had the perceptive knowledge of the very origin of these spiritual objects, hence, their perception is called 'Darśana'

This is how the word 'Darśana' came to be applied for soul, supreme soul (*Īśvara*) etc. for their obviously undoubted and eternal knowledge,¹ i.e. *Darśana* means the most refined knowledge or the knowledge of transcendental and eternal truth

In Indian philosophical tradition, the word *Darśana* has been implied as 'Śraddhā'. The great scholar Pt. Sukhalal Sandhavi has implied *Darśana* for 'Sabal prauṭi',² while the *Tattvārthasūtrakāra* calls *Darśana* as contemplating over of the real form of matter.³ He has used the *samyaka pada* signifying truth and reality as an adjective

Darśana (philosophy) presents an interpretation of diverse canons of religion pervading the object or matter and removes the darkness of ignorance from the human being, and instills the light of wisdom in them.⁴ Wisdom is the only truth i.e. *sat* and the ignorance is false i.e. *asat*. Philosophy is one that perceives truth and that shows truth. *Īśāvāsyopaniṣada* asserts the word *Dṛṣṭi* in this particular sense and exemplifies with golden words hiding truth in it. *Ṣoḥ Pūṣan*! 'remove the curtain from there so that I may see the real face of truth (the true religion)

हिरण्यमयेण पात्रेण सत्यस्यापिहितं मुखम्।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये॥⁵

This explanation of *Darśana* implies 'to perceive' with our sense-eye but the philosophy calls it divine knowledge which leads to the perception of truth in worldly or supernatural entity

1 Sanghavi, *Tattvavidyā*, p 11

2 See *Nyāyakumudacandra*, 2

3 तत्त्वार्थश्रद्धानं सम्यक्दर्शनम्। *Tattvārthasūtra*, 1.2

4 See *Dharmadarsana Manan aur Mūlyānkana*, p 54

5 *Īśāvāsyopaniṣada*, 5

This discussion clarifies the fact that the interpretation of matter of diverse nature has been presented with diverse viewpoints by the philosophers. Thus, the interpretation or outlook of each of those philosophers of the matter later on came to be recognised with different philosophies. Similarly, the interpretation of the nature of matter by Jain philosophers happened to be recognised as Jain Darsana.

Object of Diverse Religions

The Jain philosophy considers that every object has different religions, and, they occasionally contradict each other. For example, a person is considered father, son, husband and brother etc. which are all contradictory attributes. A father cannot become a son or a husband cannot become a brother. The Jain philosophy has got solutions to this contradiction. The Jain philosophy asserts

A person in the eyes of a father is a son and in the eyes of a son is a father, in the eyes a wife a husband and in the eyes of a sister a brother. This Sāpekṣavāda is the Jain philosophy which is also known as the Anekāntavāda theory in Jain philosophy. It is also considered the very foundation of Jain Philosophy.

Object of Tri-Attributes

Every object in the world is bestowed with three attributes: utpāda (producing), vyaya (exhausting) and dhrauvya (maintenance or stability), and this is the nature of an object in Jain philosophy.¹ Existence and non-existence of an object are simultaneously noticed. Those who believe in the equanimity of the objects doubt this theory. In order to remove these doubts, the Jain metaphysics propounded the theory of Non-absolutism (Anekāntavāda).

Anekāntavāda (Theory of Non-Absolutism)

The Jain philosophers have enunciated the theory of non-absolutism saying that it clarifies the inter contradictory religious attributes and the other synonyms.² The nature of the object is non-absolute, and the theory that deals with the nature of object

1 उत्पादव्ययध्रौव्ययुक्तं सत्। *Tattvārthasūtra*, 5 30,

सद्द्रव्यं लक्षणम्। *Ibid*, 5 29 गुणपर्यवद् द्रव्यम्। *Ibid*, 5 38

2 See *Nyāyadīpikā* 3 76

non-absolute, and the theory that deals with the nature of object is called Anekāntavāda¹

In other words, it is an alternative to understand the form of an object. In philosophy, it is a Jaina canonical outlook to know the diverse aspects of an object. It is Jaina concept, when this conception is embodied as a conduct in our active life, it assumes the subject for meditation. The performance of this meditation with full devotion is called yoga sādhana. Very rightly has this yoga-sādhana been epitomised by Patañjali in his *Yogasūtra* in the verse

योगश्चिन्तवृत्तिनिरोधः² i.e. yoga is the concentration of our mind which is in the state of instability

This has been termed Samvara in the Jaina philosophy.³ Corresponding to the *Yogasūtra*'s suppression of the modifications of mind,⁴ the word *nirjarā* has been used to remove the Karmic sins of the human soul.⁵

Thus we conclude that the Jaina philosophy has primarily used three terms for enunciating the yoga i.e. Āsava, Samvara and Nirjarā

Yoga in Jain Sādhana

The importance of yoga has been stated at several places in the Jaina Āgamas. In *Uttarādhyayansūtra*, it has been stated that the sādhaka of yoga gets through the forest of mundane world unlike the bullock carrying a cart crosses it⁶ i.e. he attains mokṣa. Yoga has been considered the best means to attain mokṣa and the three-jewels: knowledge, philosophy (perception) and conduct is yoga.⁷

1 एक वस्तुनिवस्तुत्तनिष्पादकपरस्परविरुद्धशक्तिद्वय प्रकाशम्। अनेकान्त ।

See *Samayasāra-Ātmakhyāti*

2 See *Patañjalayogasūtra*, 1.2

3 आश्रवनिरोधः सवर । *Tattvārthasūtra* 9.1

4 तदार्द्रष्टु स्वरूपे अवस्थानम्। *Patañjalayogasūtra* 1.3

5 बन्धहेत्वभावनिर्जराभ्याम्। *Tattvārthasūtra*, 10.2

6 वाहणं बहमाणसस कतारं अइवत्तई।

जोए वाहमाणस्य रासारो अइवत्तई॥ *Uttarādhyayanasūtra* 27.2

7 ज्ञानदर्शनचारित्ररूप रत्नत्रयात्मक

योगो मुक्तिपदं प्राप्ता उपायः प्रकीर्तितः॥ *Yogapradīpa* 1.123

The yoga is the upanīśada of the śāśtras, bestower of mokṣa and destroyer of all the hindrances. It is, therefore doer of good¹. It is desire-yielding tree, Kalpataru and the desire-yielding jewel, Cintāmaṇi. The yoga-siddhi is the greatest of all religions and achieved through one's anugraha or adhyavasāya (definiteness)².

Importance of Mind in Sadhanā

The statement that 'मन एव मनुष्याणा कारण बन्धमोक्षयो'³ seems very true because it is the mind in a human being which takes one to understand the supreme entity⁴. A person's disappointment⁵ causes defeat, and the cheerfulness on the other hand leads to victory⁶. It is better understood by the saying of a Hindi poet मन के हारे हार है, मन के जीते जीत. Thus, the mind is the human being. The citta, science and heart, all are the synonyms of the mind⁷.

Though the mind is in a swift state⁸ yet the yogis have had controlled it and they have caused it act as they desired. So the control over the mind is a must. As far as the concentration of yogic-meditation is concerned it is rather more necessitated. ध्यान निर्विषय मन i.e., it is the characteristic of concentration that the mind should be devoid of all the passions⁹.

1 शास्त्रस्योपनिषद्योगो योगो मोक्षस्य वर्तनी।

अपायशमनौ योगो, योगकल्याणकारकम्॥

Yogāmāhatmya, Dwātrinsikā, G 1

2 योग कल्पतरु श्रेष्ठो योगश्चिन्तामणि पर।

योगप्रधान धर्माणा योग सिद्धे स्वयं ग्रह। *Yogabindu*, 3137

3 *Maitrāṇī Āraṇyaka*, 634-6

4 मनो वै ब्रह्म। *Gopatha Brāhmaṇa*, 254

5 मानसेन हि दुःखेन शरीरमुपतप्यते।

Mahubhūrata, Vana Parvan 216

6 मनोऽस्य देव चक्षुः। *Chāndogya Upaniśada* 8128

7 मना वै दीदाय (मनः सर्वार्थप्रकाशकत्वाद् दीदाय दीप्तियुक्त भवति) मनो हि न किञ्चन पूर्वमस्ति। *Antarvya Brāhmaṇa*, 32

8 असंशय महाबाहो मनो दुर्निहं चलम्।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते॥ *Gītā* 625

9 See *Sāmkhyasūtra* 625

The mind causes swiftness in senses which impedes the knowledge of soul and misleads or distracts the concentration. It is the instability of the mind that increases the emotions like attachment, antipathy etc. and the Karmas are stopped. Therefore, it is the first requisite of yoga that the swiftness of the mind should be stabilized. It is because the mind is the only cure of samādhi, the cause of yoga and austerity (Tapa). Austerity is essential for the concentration of the mind. It is austerity that causes mokṣa.¹

The *Yogasāstra* has classified the mind into four categories²

- (1) Vikṣipta mana,
- (2) Yāṭayāta mana,
- (3) Śliṣṭa mana, and
- (4) Sulīna mana

The Vikṣipta mind is of swift nature while the Yāṭayāta mind is less swift. The yoga sādhanas have to have control over three types of mind.³ The role of Śliṣṭa mana, begins next to yāṭayāta. The modifications of mind are pacified after the exercise of the suppression of śliṣṭa mana and human being relishes intrinsically the pacific state of being. In the state of Sulīna mana, the mind gets absorbed in itself by relishing pleasure. That is why the control over mind leads the sādhanaka to supreme bliss.⁴ Therefore, the person who has controlled his mind is capable of controlling all the objects in the world.⁵ Thus the victory over mind is the key to success in yoga.

-
- 1 योगस्य हेतुर्मानस समाधिपर निदान तपश्च योग ।
तपश्च मूल शिवशर्मन समाधि भज तत्कथञ्चित्॥

Adhyātmakālmadrūma 9 15

- 2 इह विकिप्ता यातायात श्लिष्ट तथा सुलीन च ।
चेतश्चतु प्रकार तच्छब्दमत्कार भवेत्॥ *Yogasāstra*, 12 2
- 3 विकिप्ता चलमिष्ट यातायात च किमपि सानन्दम् ।
प्रथमाभ्यासे द्वयमपि विकल्पविषयग्रहतत्स्यात्॥ *Ibid*, 12 3
- 4 श्लिष्ट स्थिरसानन्द सुलीनमतिनिश्चल परमानन्दम् ।
तन्त्रमात्रकविषयग्रहमुभयमापि बुधैस्तदाभ्याम्॥ *Ibid*, 12 4
- 5 ध्यान मन समायुक्त मनस्तत्र चलाचल ।
वस्तयेन कृर्ण तस्य भवेद्दृश्य जगत् त्रयम्॥ *Yogapradīpa*, 79

Importance of Guru (Preceptor) in Sādhana

The guidance of an able preceptor is necessary for success in a particular action. As for the yogic meditation and its success, there is utmost need of an experienced guru (preceptor). The inflow of passions continues in the human beings unless there is a wise preceptor, and the practice of śāstras and having holy emotions decreases.¹ Hence the sādhaṅga acquires the knowledge of the real truth and the mystery of Śāstras in the close vicinity of the Guru, and, the spiritual knowledge of the sādhaṅga gets increased and the soul is enlightened. It is a fact that one acquires knowledge in two ways

- (1) From the saṃskaras of the previous birth, and
- (2) From one's devotion to Guru (preceptor).²

In the knowledge derived from pūrva-saṃskaras the discussion with the Gurū is essential. The company of the preceptor helps in controlling the senses and understanding the real truth because his contact and teachings lead to success in yogic-meditation.³ One attains the mokṣa by performing religious deeds like the service of the Guru.⁴ The mind of the mediator gets so much concentrated in sādhanā by the devotion and proximity to the Guru that he experiences the real pleasure of the perception of the Tīrthankara and attains mokṣa.⁵

Importance of Japa in Sādhana

The Nirjarā is said to be the means of knowing the soul in

- 1 तावद् गुरुवच्च शास्त्रं तावत्तावच्चभावना ।
कणायविषयेयविद् न मनस्तरली भजेत् ॥ *Yogasāra*, sl 119
- 2 तत्र प्रथमतत्त्वज्ञानैः सवादको गुरुर्भवति ।
दर्शयिता त्वपरस्मिन् गुरुमेव भजेत् तस्मात् ॥ *Yogasāstra*, 12 15
and see *Yogasāstra* ed by Muni Samdarsī, Chap 12, sl 15
- 3 *Jaina Yoga Kā Ālochanātmaka Addhyayan*, p 62
- 4 एव गुरुसेवादि च काले सद्योगविहिनवर्जनया ।
इत्यादिकृत्यकरण लोकोत्तरतत्त्वसम्प्राप्ति ॥ *śodasaka*, 5 16
- 5 गुरुर्भक्ति प्रभावेन तीर्थकृत् दर्शनं मतम् ।
सम्पत्त्यादिभेदेन निर्वाणैकनिबन्धनम् ॥ *Yogadr̥ṣṭismuccaya*, sl 64

Jaina yogic-meditation and the basic of Nirjarā is penance¹ The austerity (Tapa) is classified into twelve² and concentration (Dhyāna) is also a kind of Tapa In Dhyāna the Jāpa of a particular mantra is done which relates to the admiration of some deity or Lord Jinendra From the Jāpa of such mantras, the sin, misery etc of the human being get abolished and one gets the concentration of mind³ From the Jāpa of such mantras, the passions (kaṣays) like avarice, the sensual pleasures etc get vanished and the person attains Manojaya, Parīṣahjaya Karmanirodha, Karmanirjarā, mokṣa and eternal pleasure of the soul⁴ Thus it proves the fact that there is the great importance of mantra-Jāpa in the Jaina yogic-meditation

THE YOGA-SADHANĀ (YOGĀ-MEDITATION) AND YOGABINDU

The *Yogabindu* is one of the best works of Ācārya Haribhadrasuri giving treat to yoga The Ācārya himself has expressed the opinion about this work as an study of yogasāstra that epitomises the essence and adjustment of all the studies yoga from different traditions and tenets⁵ Further, the Ācārya has laid down the different canons desirable for becoming a yoga-sādhaka a human being who has subdued the delusion upon the world and

1 तपसा निर्जरा च। *Tattvārthasātra* 9 3 13

2 अनशनावमौदार्यवृत्तिपरिसख्यानरसपरित्यागविविक्तशय्यासनकायक्लेशा बाह्य तप। *Ibid*, 9 19

प्रायश्चित्तविनयवैयावृत्य स्वाध्यायव्युत्सर्गध्यानान्युत्तरम्॥

Ibid, 9 20 and *Yogasāstra*, 4 89-90

3 सन्मन्त्रजपेनाहो, पापारि क्षीयतेतराम्।

मोहाक्षस्मर चौराद्यै कषायै सह दुर्धरै ॥

मन परीक्षादीना जप कर्मनिरोधनम्।

निर्जराकर्मणा मोक्ष स्यात् सुख स्वात्मज सताम्॥

Namaskāra Svāddhyāya (Sanskrit) śl 150-51, p 14

4 *Ibid*

5 सर्वेषा योगशास्त्राणाम् विरोधेन तत्त्वतः।

सन्नीत्या स्थापक चेव मध्यस्थास्त द्विद प्रति॥ *Yogabindu* śl 2

dwells in charamāvarta and who is Suklapaksi¹ On the other hand, the person who is in the state of Acarāvarta and attached with the delusion and passions of the world, is not to be entitled status of the Adhikāri (deserving) for yoga-sādhana The Ācārya has termed him *Bhavābhinandi*²

The Ācārya has outlined five facets of yoga for human conduct With the enlightenment of the soul the sādhaika gets through three outlines of conduct and enters the fourth stage of samatā-sādhana (meditation for equanimity) He assumes kṣapaka category there Ācārya Suri has set forth four Anuṣṭhānas in this study They are

Viṣam, GaraLA Ananuṣṭhāna Taddhetu and Amrit Anuṣṭhāna The first three of them are Asat Anuṣṭhānas and the remaining last two Anuṣṭhānas are Sadanuṣṭhānas The person who dwelling upon Sadanuṣṭhāna deserves Yoga sādhana only

1 चरमेपुद्गलावर्ते यतो य शुक्लपाक्षिक ।

भिल्लप्रन्थिश्चारित्री च तस्यैव वदुदाहृतम् ॥ Ibid s1 72

2 भवाभिनन्दिन प्रायस्त्रिसङ्गा एव दु खिता ।

केचिद्धर्मकृतोऽपि स्युर्लोकपवित्कृतादरा ॥ Ibid s1 87

CHAPTER TWO

ĀCĀRYA HARIBHADRASŪRI, THE AUTHOR OF YOGABINDU

THE JAINĀCĀRYA HARIBHADRASŪRI

AN INTRODUCTION

India has been the land of great scholars, savants and ascetics where they observed great penances and austerities. Our ascetics were great thinkers and meditators and they adopted the path of renunciation wandering alone in pursuit of the real truth. Their knowledge was not confined up to themselves only but they expressed it for the good of the human being in the world.

Our nation shall remain indebted to such scholars for what they have bestowed on us. The Jaina ascetics and ācāryas among them occupy an important place. However, they have all along been endeavouring hard to propogate the principle of 'Live and let live' 'अहिंसा परमो धर्म' having adopted the great ideals of life.

To the creative literature in India, the Jaina ascetics and ācāryas have contributed to a great extent ever since ancient to modern era. Their writings have been going on continually abandoning all the mundance pleasures and have been incessantly bereft of any vested interest. The ācāryas like Jñānadarśana and Yoganīṣṭha have enriched the Indian culture by their creative writings and, thus, our vast treasure of knowledge shall ever remain glorified by the contribution of these ācāryas. These ācāryas have shown us the divine path leading to infinite bliss and enlightenment and they propounded the real truth for us.

The Jainācāryas have often written on almost all the aspects of Indian literature and, they have thus enriched the treasure of knowledge by their writings par excellence. The main ācāryas among them are Ācārya Kund Kund Umāswatī Samantabhadra Jinasena, Siddhasen, Haribhadrāsūri, Akalanka Vidyānanda Sīlānācārya, Hema Chandra Abhaya Deva, Jinaprabha, Prabhachandra and Yasovijaya etc. It is due to the contribution of these ācāryas that our culture is immortalized. Among the galaxy of these scholars was the great erudite and the holiest sādḥaka Ācārya Haribhadrāsūri.

It is observed in the cult of Jainism that there have been several ācāryas of the same name who have enriched the Jaina literature by their writings. Similar are the views about Haribhadrāsūri. There have been more than one ācāryas of this name and hence it becomes difficult for a reader to ascertain the writer of a particular treatise. But in the present context, the author intends to study the great erudite and Jaina scholar Haribhadrāsūri the author of *Samaratīccakāḥ Dhūrtākḥana* (Kathāgrantha) *Anekāntajayapaṭākā*, *Sāstraśrīsamuccaya* *Saddarśanasamuccaya* and *Yogabindu* all being philosophical works.

The contribution of Haribhadrāsūri to Indian literature has been very much divine, great and unique. It had been customary with ancient Indian writers to hardly give any introduction about themselves. Certainly Haribhadrāsūri is no exception. Presumably it was due to this tradition that he too followed his predecessors ācāryas and nowhere did he write about himself.

Under such circumstances we are left with no alternative but to adopt an intrinsic as well as extrinsic approach. Intrinsic means the subject matter dealt with by the particular writer in his own writings. And from extrinsic it is the description of the later or succeeding ācāryas or poets in their works. It also depends on the utilization of the textual matter of the predecessors in their writings. As for the poems or anthology of poems, there definitely happens to be some trace of traditional facts. Whatsoever it may, the extrinsic aspect about Haribhadrāsūri appears more authentically reliable. The later ācāryas (writers) who have quoted Haribhadrāsūri or have appreciated him in their works are noted below.

- 1 Daśavaikālika NiryuktīTikā¹
- 2 Upadeśapada Kī Praśasti²
- 3 Pañcasūtra Tikā³
- 4 Anekāntajayapataṅkā (the last portion)⁴
- 5 Lalitavistara⁵
- 6 Āvaśyakasūtra Tikā Praśasti⁶

Out of the above mentioned grantha praśastis, the last Praśasti (Āvaśyakasūtra Tikā) is rather more relevant focussing sufficient light on the life of Ācārya Haribhadrāsūri

Ācārya Haribhadrāsūri, the follower of Śvetāmbara tradition was an ascetic of Vidyādhara Gaccha. The ācārya of Gaccha was its king Jinabhatt and the dīkṣāguru was Jinadutt. Behind his conversion motive was Sādhvī Yakini Mahattarā. Haribhadrāsūri has in his works expressed gratitude to that she-ascetic describing her as his foster-mother.

Blessed with multi-faceted talent Haribhadrāsūri was a great scholar of Indian philosophy. He specialized in poetics, astrology and philosophy. He is recognised in Jaina literature as a rational philosopher making adjustment with all the schools of philosophy. A study of his works reveals that he had an indepth study of Buddhism. It is well testified by his commentary (Tikā) on the Nyāyapraveśa of Dīghanātha. It therefore, becomes obvious from these facts that he was a great scholar of Buddhism and also

- 1 महत्तरा याकिन्या धमपुत्रेण चिन्तिता ।
आचार्य हरिभद्रेण टीकीय शिष्यबोधिना ।।
and see Haribhadrāsūri ke kathā sāhitya kā ālocanātmaka parīṭilana p, 47 ft 2
- 2 आङ्गिमयहरियाए रइता एते उधम्य पुत्तेण हरिमदायारिएण ।
Ibid, ft 3
- 3 विवृत च याकिनी महत्तरासुनू श्रीहरिभद्राचार्य । Ibid, ft 4
- 4 कृति धर्मतो याकिनीमहत्तरा सुनोराचार्यहरिभद्रस्य । Ibid, ft 5
- 5 कृति धर्मतो याकिनीमहत्तरासुनोराचार्यहरिभद्रस्य । Haribhadrāsūri caritra, p 7
- 6 कृति सितम्बराचार्यजिनभट्टनिगदानुसारिणो विद्याधरकुलार्त नाकाचार्यजिनदत्तशिष्यसाधर्म्यतो जाइणीमहत्तरासुनोरत्य मतेराचार्य हरिभद्रस्य ।
(Peterson) third report, p 202
Also see, Haribhadrāsūri ke kathā sāhitya kā ālocanātmaka parīṭilana Quoted at n 48 ft no 1

critic

It can be concluded from the above facts that

- (1) Ācārya Haribhadrāsūri was a disciple of Ācārya Jinadutt and his successor in the tradition of Jinadutt
- (2) He was impressed in Jainism by the preachings of Sādhvī Yākinī Mahattarā and took to dīkṣā
- (3) He wrote several works

Though Ācārya Sūri did not write about himself yet his disciples and contemporary ācāryas have written about him adequately and it has great element of truth. Historical facts, mythological stories and appreciative details certainly depict the reality of a personality. The ācāryas who have described the Haribhadrāsūri are stated below.

- (1) The *Trkā Praśasti* by Śrī Munichandra sūri on the *Upades upādā* of Haribhadrāsūri (Vikram 1174)
- (2) *Grānadhara Sārdhaśataka* of Jinadutt (Vikram 1168)
- (3) The *Vṛtti on 'Grānadhara Sārdhaśataka'* by Sumati (Vikram 1168)
- (4) *Prabhāvaka Carita'* of Prabhachandra (Vikram 1334)
- (5) *Prabandha Kośa* by Rājasekharaśūri also known as *Caturviṣṇu Prabandha* (Vikram 1495)
- (6) *Kālāvatī* of Bhadravātā (Vikram 1497) and the *Padapatriya* pothi written (Vol II Letter No. 300, available from a samgha of Patan K. Pandey¹)

1. Birth-Place of Haribhadrāsūri

The *Kaṭhāvatī* of Bhadravātā reveals the birth place of Haribhadrāsūri at the city Brahmapuri named 'Pivanguetambha punīe'² whereas the other works describe his birth-place at Chittor. There seems no contradiction in particular despite of the differences lying between them. The original form of the term 'Pivanguetambha' may be doubted or this word's form might have got vitiated; it is difficult to say but 'Babhampunī' is the Prakṛt for Brahmapuri.

1. भिवंगुडिए बभपुजीए and see *Haribhadrāsūri Ke Kathā sāhitya kā Ulocanātmaka Parīkṣāna*, p. 48

2. *Samadarīti Ācārya Haribhadrāsūri* Note II at p. 6

3. *Ibid*

which seems reliable. Thus, it can be inferred that Brahmapuri might be some small urban place, town or city nearby Chittor. Therefore, Chittor, the name, due to its popularity remained inscribed and 'Brahmapuri' lost mention due to its less importance in later works of the scholars might have chosen the name more popular.¹

2 Parents of Haribhadrāsūri

The mention about Haribhadrāsūri's parents is found in only 'Kāhavalī'. The name of his mother was Ganga and his father's Shankar Bhatt.² The word 'Bhatt' denotes that he was Brahmin by caste.

The Vṛtti by Sumatī Gaṇī of *Gāṇḍhārāsāthasataka* (1295) clearly mentions Haribhadrāsūri as Brahmin,³ and the *Prabhāvakacarita* refers him as a courtesan scholar of a king.⁴

3 Education of Haribhadrāsūri

There is no clue available about his schooling. It can be understood that he would have started his education, being a Brahmin, after his sacred thread rite (Yajñopavīta). It appears from his scholastic & creative writings that he would have got his education in Sanskrit from the Brahmanic tradition and would have studied grammar, philosophy, literature and dharmaśāstra, and the like Sanskrit works very deeply. His diversified and deep studies and the youthfulness presumably made him feel proud of it. He continually aspired for higher knowledge and in this pursuit, he had to change his life with his pride having got shattered. He followed altogether a new path.⁵

4 His Conversion of Religion

Once, a very strange phenomenon took place. Haribhadra was passing along the path at Chittor. He heard the following couplet emanating from upāsraya very sweetly uttered by a sādhu (she-ascetic).

1 Ibid

2 सकरो नाम भट्टो, तस्य गंगा नाम भट्टिणी
तीसे हरिभट्टदानाम पंडितो पुत्रो। *Kāhavalī*, letter No. 300

3 एव सो पंडिताख्यमुखहमाणो हरिभट्टो नाम माहणो।
Quoted in the Introduction of *Dharmasānigrahaṇī*, p. 5A

4 अतितरलमति पुरोहितभून्नुपविदितो हरिभट्टनाम वित्त।
prabhāvakacarita Śṛṅga, 9 sl. 8

5 For particular study see, *Samadarsī Ācārya Haribhadra* p. 10

चाक्किदुग हरिपणग पणग चक्कीण केशवो चक्की।
केसव चक्की केसव दुच्चक्की केसी अचक्की अ॥¹

The gāthā was in Prakṛt but it was brief and inspiring. It was not easy to understand for Haribhadra. But he was of inquisitive nature, and he approached to the reverend sādhu and beseeched for its explanation of that verse.

The she-ascetic was able to guess the humility and talent of Haribhadra easily. She presumed in her mind the would-be Jina Prabhāvaka standing before her. She told the beseecher (Haribhadra) that he would have to go to the shelter of the great teacher Jinabhatt. Haribhadra was looking for the opportunity, and hence he went to the Ācārya at the very moment. The Ācārya was a great scholar of philosophy of religion and he indeed was very tactful.

The great Ācārya understood Haribhadra in his first interview only. The gāthā was explained and after hearing it Haribhadra felt almost ignorant. His pride of a scholar was dashed to ground. The power of his knowledge-obscurer karma was lost and he at once surrendered himself to the very feet of Ācārya and thus he became a close disciple of the Ācārya.

5 How He Became Ācārya?

Thereafter, the ascetic Haribhadra did a deep study of the Jaina Āgamas and the works of the Karma theory. He studied and thought out the secret of adṛṣṭa karmas, the existence (gatis) of the soul - bhedābheda, the process of the fourteen ladders of spiritual journey (guṇasthāna), Anekāntavāda, Naya-Pramāṇa and passions like Saptabhaṅgi etc. which is least referred to in other religious books. He acquired the knowledge of the real soul which ultimately aroused his inner feelings for renunciation and penance. His rationality, authenticity, ignorance, and the sublimity of cognition became more purified. His perseverance, determined devotion and the service of the preceptor made him the knower of the entire Jaina theories in a very short span of time. This contribution for Sangha, unique merit and holy faith in the sanctimonious life of an ascetic made him Ācārya in a very little period.

1. Āvaśvakaniryuktigāthā, 421

2. See Haribhadraśūri Ke Kathā Sāhitya Kā Ālocanātmaka Parisīlana p. 49

(A) Yākinī Mahattarā Sūnu Haribhadrāsūri

The Sādhvī Yākinī Mahattarā made great contribution in the religion-conversion of Haribhadrāsūri. So, Haribhadrāsūri had accepted her as his foster-mother and felt glorified in calling himself 'Yākinī Mahattarā Sūnu'.¹ There is no mention of religion-conversion of Haribhadrāsūri although several scholars have written about the conversion in their edited works. Dr. Yakobi stands first among such scholars. He writes, "Despite of such a deep knowledge of Jainism to Ācārya Haribhadrāsūri, he had so thorough and deep cognition of other philosophies that it was possible for a Brahmin only in the traditional educational system, not anybody else."

Had Haribhadrāsūri not used the adjective धर्मतोयाकिनीमहतरासूनु, himself the inquisitive scholars of later period would not have been satisfied with the information of such a revolutionary and unusual occurrence of his life. On the other hand, the event would have remained merely a mere saying reflecting a belief or a myth.

(B) Bhavaviraha Sūri Haribhadra

Along with Haribhadra's name 'Yākinī Mahattarā Sūnuh', there happens to be one more adjective - 'Bhavavirah'. Haribhadrāsūri himself has mentioned this word in his works.² Amongst them the *Yogabindu*,³ *Yogaśataka*,⁴ *Yogaḍṛṣṭi Samuccaya*,⁵ and the last gāthā of *Dharmabindu*⁶ may be quoted for reference as his authentic

- 1 समाप्ता चैव शिष्यहितानामावश्यक टीका। कृति सिताम्बराचार्य
जिनभट्टनिगदानुसारिणो विद्याधरकुलतिलकाचार्य जिनदत्तशिष्यस्य
धर्मतोयाकिनी महतरासूनोरत्यमतेराचार्यहरिभद्रस्य।

Āvāsyakatīkā Prasastī and for special reference see
Samadarsī Ācārya Haribhadrāsūri, p. 12

- 2 Pandit Kalyanavijaya has cited all the *Prasastis* incorporating the mention of the term 'Bhavavirah' or 'Virah' in
'*Dharmasangraha*'s' Introduction, pp. 9-21. The works are *Aṣṭaka*, *Lalitavistara*, *Anekāntajayapatākā*, *Pancavastutika*, *Sastravrtasamuccaya*, *Ṣoḍaśaka*, *Sanisāradāvānala*, *Updeśapada Pañcāsaka*, *Sambodhi Prakaraṇa*, *Yogabindu* etc.

- 3 भवान्धविरहात् तेन जनस्तादयोगलोचन । *Yogabindu*, Śl. 527

- 4 ऐसा चिय भवविरहो सिद्धीए सया अविरहो य । *Yogaśataka*, Ga. 101

- 5 मात्सर्यविरहेणोच्चैः श्रेयोविघ्नप्रशान्तये । *Yogaḍṛṣṭisamuccaya*, Sl. 228

- 6 स तत्रदुःखविरहादत्यन्तं सुखसंगत । *Dharmabindu*, Chap. 8, Śl. 48

works

But there appears no mention of his motive for writing 'Bhavavirah'. A study of his philosophy of life unfolds the fact that the credit for it can be given to his oldest work 'Kahāvālī'¹ where each and every line is seen pointing towards *Bhavavirah*.

The scholars have related three episodes primarily with the term *Bhavavirah* as given below

- (i) The reference to the adopting new religion,
- (ii) The bereavement from disciples, and
- (iii) The giving of blessings to visitors and the reference of applauding by them

(i) The Reference of Adopting Religion

When Haribhadrāsūri went to his preceptor accompanied by Yākinī Mahattarā the teacher explained the meaning of the gāthā to him. Therefore, Haribhadra asked the ascetic about the religion and its fruits. On this question the Ācāryasūri narrated two kinds of religion—(sakāma), and selfless (niṣkāma). The follower of sakāma religion attains the pleasures of heaven while the follower of niṣkāma religion gets liberation from *Bhavavirah*, the mokṣā (liberation from death and birth in the mundane world). Haribhadra took for *Bhavavirah* looking for its fruits of world-liberation. Then Haribhadrāsūri got dīkṣā of Śramana with the aim of attaining mokṣā and the word 'Bhavavirah' became his epithet.

(ii) His Bereavement from Disciples

In this respect, the event quoted by Muni Jayasunder Vyās in *Śāstravārtasamuccaya* (ed), is reproduced below

Haribhadrāsūri had two cousin sons, Hans and Paramhansa.² Both of them were very brilliant and humble. They got dīkṣā from

1 हरिभद्रो भणइ अथव पिउमे भवविरहो। *Kahāvālī*, Letter 300

2 (क) जाइणिमयहरियाए इइया ए ए त धम्मपुत्रेण ।

हरिभद्रदायरियण भवविरह इच्छामाणण ॥

Upadeśabāda Prasartī tīkā 1039

(ख) Haribhadrāsūri Ke Kathā Sāhitya Ka

Ālocanātmaka Parīkṣā, p. 50

3 Pt Sukhalal has given the names—Jinabhaura and Haribhadra. See *Samadarsī Ācārya Haribhadra* p. 12

Haribhadrāsūri and studied Sāstras with much devotion and perseverance and he became a praiseworthy scholar. As a consequence, there developed the willingness for the enhancement of Jainism in their minds.

They thought out to impede the rising influence of Buddhism in order to give a boost to Jainism. They sought the permission of their preceptor to study Buddhism in disguise. Initially Haribhadrāsūri did not allow them to go for such risky affairs. But their enthusiasm and fearlessness ultimately caused the preceptor allow them to go.

They used to live in Buddha Math in the garb of a Buddhist. They studied Buddhism whole-heartedly along with their classmates but sometimes they criticised the contrary views of their fellow students and favoured Jainism. They used to write the notes on Bhojapatra which ultimately disclosed their secret. On knowing all this, the Buddhist Ācāryas and the assistants not only got exasperated but they planned to kill those brothers. When both of the brothers came to know this plan they fled away secretly but Buddhists chased them and surrounded on the way.

Buddhists fought with them and killed Hans. However, Paramhansā escaped and reached in the shelter of Haribhadrāsūri with bhojapatra. After placing the bhoja leaf in the feet of his preceptor and narrating the cruel treatment of the Buddhists unable to bear the pain as well as bereavement of his brother he died.

This aroused the strong feeling of revenge in Haribhadrāsūri towards Buddhists and he changed for a debate on religion with Buddhists announcing in the State Assembly. It was his condition that the defeated fellows would have to jump into the boiling oil-pan. The religious debate started well in the presence of the king. Ācārya Haribhadrāsūri defeated 1444 Buddhist scholars by the invincible logic in him. As per the pre-determined conditions, the defeated scholars had to fall into the oil-pan, and the rumour reached to the preceptor of Haribhadrāsūri. He used his influence and got the cruel deed stopped. But some scholars say that the sacrifice of men had taken place according to the condition already decided.¹

¹ See *Haribhadrāsūri ke Sāhitya kā Ālocanātamaka Parīṭlana*, p 51

As a subsequence, of this incident the preceptor wrote three gāthās and sent to Haribhadrasūri

- 1 Guṇasena agnisammā sīhāpandā ya taha piaputtā
sihi jāliṇi māṇṣuā ghaṇa-ghāṇa sirio ya paibhajjā ||1||
- 2 Jayaviṇṇayā ya sahoara dharmo lacchī ya tahappai bhajjā
senaviseṇāpittiya uttā jammammū satīmae ||2||
- 3 Gaṇacanda vāṇamantara Samarāccagīṇīseṭa pāṇo Ya egassatavo
mukkho nato aṇassa samsāro ||3||

The revengeful wrath of Haribhadrasūri was much pacified by going through these gāthās and he perhaps wrote *Samarāccakahā* basing these gāthās. He had also taken the pledge of writing as many books as the Buddhist monks, sacrifice accepting it an atonement for that sort of genocide.

Thus he got solace for the pain caused due to the bereavement of his pupils and he took to the term 'Bhavaviraha' as his-sub name as a token of memory.

(iii) Blessings to the Visitors and the Reference of Applaud by Them

When someone visited Haribhadrasūri and bade him Prāṇāma he blessed the visitor saying 'Bhavaviraha'. The visitor in return used to say 'Bhavaviraha sūri Live long' ¹

Places He Visited in his life

The Jaina monks have to wander all over the nation as it is usually observed. But in several cases, most of them are unable to wander all over India. It was also the case with Haribhadrasūri. He mainly wandered over Gujrat and Rajasthan but his book '*Samarāccakahā*' narrates the towns and districts of Northern India ⁴ which discloses that he might have travelled the lands of Northern

1 *Samarāccakahā* Introduction, gāthā 23-25

2 *Haribhadrasūri Ke Sāhitya kā uṇālocaṇātmakā*
Paṇṇilana, p. 51

3 चिर जीवतु भव विरह सूरिति। *Kaṇvaṇī* letter 301 A

4 *Samarāccakahā* pp 345, 501 618

India too

Establishing The Porwal Dynasty

Haribhadrāsūri had established the dynasty of Porwal in Mewar and he trained them in Jainism. Such references can be scanned from the writings of anthropologists too ¹

HARIBHADRASŪRI'S TIME

Though Ācārya Haribhadrāsūri has written nothing so clear about himself, yet his works and the works of his contemporary writers do provide some glimpses of his life which have helped the modern scholars to determine his period. The differences in the opinion about Sūri's life time is quite natural because of the paucity of information by himself.

However the difference in opinion of the scholars leads us to conclude his birth-time in 6th century. Some scholars admit it in 8th century while others even thereafter. Thus, following three presumptions have there been accepted about Haribhadrāsūri's time.

(1) **Traditional Admittance** This determines Haribhadrāsūri's time in Vikram era 585 i.e. 527 century since his soul departed to heaven ²

(2) **Muni Jinaviyaya's View** Muni Jinaviyaya has affixed the time of Haribhadrāsūri from 700 to 770 c A D having considered both internal as well as external evidences ³

(3) **Prof K V** Prof Abhyankar maintains that Ācārya Haribhadrāsūri dwelt during Vikram era 800 to 950 ⁴

As for the traditional views, Muni Janasunder Vijay, the editor of *Śāstravārtāsamuccaya*, has determined Haribhadrāsūri's period

1 See *Dharmasamgrahaṇī*, Introduction, p 7

2 (क) पञ्चसए पणसीए विक्कम कालाउ इति अत्थमिको।
हरिभद्रसूरिसरो भविषाण दिसउ कल्लाण॥

Sesatungavicārasenī

(ख) पञ्चसएपणसीएविक्कमभूफालइति अत्थमिओ।
हरिभद्रसूरिसरो धम्मरओ देउ मुखसुह॥

Pradyumnavicāra, gāthā, 532

3 *Haribhadrasya Samayamṇayāḥ*, p 17

4 Introduction to *Vimsatīvimsikā*, and, see *Haribhadra ke Prakṛit Kathā sāhitya Kā ālocanātmaka Parīṭhana*, p 43

very systematically to be in 6th century¹ He has presented well-attested proofs having critically examined the views of other scholars as well But Jinavijaya has on the other hand determined his lifetime in 8th century in one of his article Supporting this view, he has also furnished the list of non-Jaina scholar's names already lying inscribed in Haribhadrāsūri's own works in consecutive order The above list of names includes the following

- (1) Dharmakīrti (600 to 650 century)
- (2) Bhārtrhari (600 to 650 century)
- (3) Kumārīl Bhaṭṭ (620 to 700 century)
- (4) Śubhagupta (640 to 700 century) and
- (5) Śānti Raksita (705 to 732 century)²

It can be inferred from the above mentioned facts that Haribhadrāsūri lived in 8th century however some scholars³ quote the gāthā⁴ from *Kuvalayamālakahā* by Udyotanasūri to support the above In this work Udyotanasūri has mentioned Haribhadrāsūri as his gurū The writing of *Kuvalayamālakahā* was accomplished by Udyotanasūri in Saka era 700 i.e. 778 century⁵

It reveals that Haribhadrāsūri was before the century A D⁶ but Muni Jayasunder Vijaya quotes that he was confused in making out the compositions because Muni Jinavijaya has already presented that Udyotanasūri the author of *Kuvalayamālakahā*, was a preceptor of Virabhadra, and Haribhadrāsūri was the preceptor of Virabhadra⁷

1 See *Sāstravārtasamuccaya*, *Bhoomikā* p 13

2 Sanskrit article by Muni Jinavijaya
“Ācārya Haribhadrasya Samaynurvāṇaha”

3 *Samarāṅgacakahā* Ek Sāmskritic Addhyayan, p 1

4 जो इच्छई भवविरह को नु बदै सुयणो।
समयसयसत्थ गुरुणो समरभियका कहाजस्स॥
Kuvalayamālakahā, Chap 6, p 5

5 *Kuvalayamālakahā*, Para 430, p 282

6 See *Early Chauhan Dynasties*, p 222

7 आयरियवीर भद्रो महावरो कप्परुक्खोव्व।
सोसिद्धन्तेण गुरुमुत्तिसत्थोहिं जस्स हरिभद्दो
बहुगथ सत्थवित्थरपत्थारियपयड सन्वथो॥
Sāstravārtasamuccaya, *Bhoomikā* p 10

Thus, it is proved that Haribhadrāsūri was the preceptor of Udyotanasuri's preceptor

Further, Muni Jayasunder Vijaya explains the above gāthā and says that Muni Jinavijaya has gathered the meaning of सो सिद्धान्तेण गुरु as Virabhadra implied it from सो' and from the next line of the same poem 'जस्स' is implied कुवलयमालाकहाकार १९ Udyotanasuri Thus, he had proved that Haribhadrāsūri was the preceptor of Udyotanasuri¹

But according to the rules of grammar, the same meaning 'Virabhadra' is derived from both of the padas 'tat' and 'jassa' (yasya), otherwise they become contradictory So, the rules of grammar lead us to the conclusion that Haribhadra was the preceptor of Virabhadra in logic and not of Udyotanasuri Thus, Haribhadra was the preceptor of Kuvalayamālakahākārā, Muni Sunder Vijaya has produced a poem of Kuvalayakahākārā in support of it² In this particular poem Udyotanasuri has remembered Haribhadrāsūri, but has furnished no information about his preceptor This proves that Haribhadrāsūri was not the preceptor of Kuvalayamālakahākārā Udyotanasuri³

View of a Western German Scholar, Herman Jacobi

Some scholars, particularly Harman Jacobi, have admitted that Haribhadrāsuri was the preceptor of Upamutibhava prapañca Kāthākārā Śrī Siddharṣi A Prasasti pada is quoted from Upamuti-bhavaprapañcakathā⁴

But Muni Jayasunder Vijaya has criticised the above fact and said that the composer of Upamutibhavaprapañcakathā refers to the end of Upamuti' as 11's time (Vikram era) 11th century⁵

1 *Idid*, p 10

2 जो इच्छइ भवविरह को बढए सुजणो।
समयसयसत्यगुरुणो समरमियकाकहा॥ *Kuvalayamālakahā*, p 4

3 *Śāstravārtāsamuccaya*, Bhoomikā, p 11

4 आचार्य हरिभद्रो मे धर्मबोधकरो गुरु,
प्रसन्नादे भावतो हन्त स एवाद्ये निवेदित।
अनागत परिज्ञाय चैत्यवन्दनसश्रया,

मदर्थेय कृता येन वृत्तिललितविस्तरा॥ *Śāstravartasamuccaya*, p 11

5 सवत्सरशतनवके क्षिप्रद्विसहिते तिलक्षिते चास्या।

ज्येष्ठे सित पञ्चम्या पु गुरुदिने समाप्तिरभूत्॥ *Ibid*

Here, the statement of Muni Jaya Sunder Vijay is to be particularly noticed like that of the reference of Siddharṣi who was enlightened by Ācārya Haribhadrasūri's *Lalitavistara*. It is natural from this sentence that Siddharṣi takes Haribhadra as his gurū because a person may have several preceptors. The preceptor is the source of inspiration, which can be anybody else. Muni Jayasunder says that Siddharṣi had got cognition from Ācārya Haribhadrasūri's *Lalitavistara*. Therefore, Haribhadrasūri was the Śāstragurū of Siddharṣi instead of his direct preceptor. So, it is logical to accept the time of Haribhadrasūri to be 6th century.

While supporting this argument Muni Jayasunder Vijaya adds that Haribhadrasūri has evidently written about his time in the end of his composition *Laghukṣetrasamāsavṛti*. The gāthā inscribed there very clearly reflects samvat, date, month day planet.¹

There is found another proof of Ācārya Haribhadra's time in 6th century. It is the work '*Pravandhacintāmaṇi*' by Śrī Merutungasuri where the author has quoted a verse.² The said gāthā (verse) is found in other works too like *Vicārasreṇī*. It denotes that Haribhadrasuri breathed his last in Vikram era 585. This determines the later period of 6th century being Haribhadrasūri's time.

View of Dr Nemichandra Shastri

Dr Nemichandra Shastri, a modern scholar, admits the time of Ācārya Haribhadrasūri around 700 A.D.³ Supporting this statement, he remarks that the gāthā 'पञ्चसए' occurring in *Vicārasreṇī* and *Pravandhacintāmaṇi* implies, as said by H A Shah, Gupta samvat

-
- 1 लघुक्षेत्र समासस्य वृत्तिरेषा समासत ।
रविताड्बुधबोधार्थं श्रीहरिभद्रसूरिभिः ॥१॥
पञ्चाशितिक वर्षे विक्रमतो ब्रजति शुक्लपञ्चम्याम् ।
शुक्रस्य शुक्रवारे पुष्ये शस्ये च नक्षत्रे ॥

- 2 पञ्चसए पणिसीए विक्रम कालाउझति अत्थमिओ ।
हरिभद्रसूरिसरो भवियाण दिसड कल्याण ॥

- 3 *Haribhadrasūri ke Prākṛt Kathā Śālitya Kā ālocanatmaka Parīṭhana* p 43

Bhoomika, ft at p 8

instead of Vikram era ¹ This Gupt era 585 becomes Śāka era 707 and Vikram era 843 i.e. 785 A.D. This was supposed to be exactly the time of Haribhadrāsūri's death

According to *Tiloyapannati* (Trilokprajñayapṭi), after 461 years of the Nirvāṇa of Mahāvīr, Vikramāditya the king of Śākāni was born. The period of the regime of this king was 242 years and that of Gupta's 255 years. It means the Gupt samvat might have started in 185-186 A.D. When 585 years are added to this Gupt samvat then it becomes 770-776 c. when Haribhadrāsūri had got nirvāṇa. It is further testified by an article written by Muni Jinavijaya ²

Haribhadrāsūri, as A Predecessor of Ādisaṃkarācārya

Prof. Abhyankar mentions the impact of Śaṃkarācārya on Haribhadrāsūri and admits that he was the successor of Śaṃkara ³. But the above statement happens to be untrue when we have a look on Haribhadrāsūri's philosophical works and his citations about the philosophers. Had Śaṃkara been a predecessor of Haribhadrāsūri, he must have quoted Śaṃkara's name in his one or other compositions. For example, he has quoted Dharmakīrti etc. in his works. So, it appears undoubtedly true that Haribhadrāsūri was a predecessor of Śaṃkara.

Dr. Mahendra Kumar Nyāyācārya has affixed the time of *Nyāyamañjarī* of Jayanta around circa 800 A.D. and accordingly the time of Haribhadrāsūri after 800 A.D. Supporting this statement, he cites some poems ⁴ from *Nyāyamañjarī* of Jayantabhatt available in the Haribhadrāsūri's *Śaddarsanasamuccaya*. But in this

1 Ibid

2 For special reference see *Anekāntajayapatākā*, vol 2 Introduction and Haribhadrāsūri Ke Prakṛt Katha Sahitya Ka Ālocanātmaka Parīṭhāna, Ft. note at p. 43

3 *Bīnśatīvānśīkā*, Introduction and Ibid p. 45, ft. 1

4 गभीरगर्जितारुमनिर्भिन्नगिरिगह्वरा।

रोलम्बगवलव्यालतमालमालमलिनत्विस ।।

त्वगतडिल्लितासगपिशगीतुगविग्रहा।

वृष्टि व्यभिचरन्तीह नैव प्राया पयोमुच ।।

Śaddarśanasamuccaya, §130 and Nyāyamañjarī, p. 129

respect it seems impossible to accept this date. In case, this is accepted, then it will not be possible to accept Haribhadrāsūrī as a preceptor of Udyotanasuri. So, Dr. Nenuchandra Shastri seems to be just when he says that both of Haribhadrāsūrī and Jayantabhatt have extracted the above poem from some one of their predecessor's composition.¹

The scholars have, however, referred to Mallavavadi in determining the birth-time of Haribhadrāsūrī. It is because Haribhadrāsūrī has quoted from Mallavavadi's *Nayacakra* (with commentary) in his commentary of *Anekāntajayapatāka*. Dr. Shastri holds that Haribhadra was perhaps a contemporary scholar of Mallavavadi who lived in around circa 827 A.D.²

Thus, if it is accepted that *Kuvalaymālakahākār* Udyotanasuri was a disciple of Haribhadrāsūrī then Suri's time comes to 730-830 c.A.D. i.e. 9th century. But it is not acceptable to others.³

On the basis of above details we arrive on the conclusion that Haribhadrāsūrī's was a life of vicissitudes and he made a unique contribution to literature extending over his time of 100 years.⁴ This leaves no lacunae for us accepting him a contemporary of Mallavavadi and a preceptor of Udyotanasuri.

If we accept the time of philosophers as indicated by Haribhadrāsūrī during first half of 7th century to the first half of 8th century, then the scholar's view happens to be true regarding Haribhadrāsūrī's time during the start of 7th century to the end of 8th century. Pt. Sukhlal Sanghvi and Śrī Hiralal Kapadia has also accepted 8th century as Haribhadrāsūrī's time.⁵

In addition to this, Pt. Sukhlal Sanghvi, Dr. Hiralal Jain, Dr. A. N. Upadhye,⁶ Prof. Dalsukhbhai Malvania⁷ and Dr. Bimal Prakash Jain⁸ and several other modern scholars also determine Dr.

1 *Haribhadrāsūrī Ke Prakṛt Kathā Sahitya Kā Alocanātma* Parisilana, p. 45-46

2 *Ibid*, p. 46

3 *Ibid*, p. 47

4 *Ibid*

5 See *Samadarśi Ācārya Haribhadrāsūrī*, p. 10 and *Śrī Haribhadrāsūrī*, p. 346

6 See *Śāddarśanasamuccay, Pradhāna Sampādika*, p. 7

7 *Ibid*, Introduction, p. 20

8 See *Jaina Yoga grantha Catuṣṭaya*, Introduction, p. 3

Haribhadrāsūrī's period to be 8th century which seems authentic as well

HARIBHADRASŪRĪ'S PERSONALITY

Ācārya Haribhadrāsūrī was a highly talented scholar and a great sādḥaka. He was a man of multidimensional personality. He was a kind hearted and sweet and soft spoken person. His was an amicable behaviour, with wholeheartedness, scholarly and impartial speech. He was imbued with the quality of unique creative writing.

He was an authority on language and sensations. A brilliant scholar of Indian philosophy, Ācārya Sūrī was a good critic and he can better be termed a mobile library with good memory. Ācārya Sūrī's personality mirrors his brilliance as a sādḥaka replete with the qualities of head and heart. It is not easy to epitomize his extraordinary personality here but an example of it as shulled from great scholars is presented below.

1 A Doyen of Indian Culture and Saint

A saint has to bother about the good of the human being as a whole. **परोपकाराय सता विभूतयः**. A saint is imbued with the qualities like doing of continuous endeavours for constructive works avoiding inadvertence, combating the odds of life, and he is determined in pursuit of the aim. Going ahead is virtually a natural corollary of the sattva. To obtain the goal of life, the mutual cooperation is a prerequisite, as in Jainism **परस्परपरोपग्रहो जीवानाम्**. It means the aim of sattva is to extend mutual good of the human being.

It all happened in the life of Haribhadrāsūrī. He always endeavoured to help others. He initiated several persons the welfare of the humanity and contributed a number of works (books) to Indian culture. The sattvas are even today benefitting of his work.

2 A Real Servant of Society

A sattva is born as a result of the fruition of karma and he strives to learn a great deal from the society. He also offers a lot to the same society in return. He endeavours to give a direction to that society leading to advancement. Ācārya Haribhadrāsūrī also

did several journeys on foot for the cause of the good of the society as well as nation. He delivered religious sermons to initiate them (the people) in virtuous deeds. He made successful attempts to remove the evils of society, immoral belief, and traditions diverting the mind of people towards spiritualhood. He ultimately got self-enlightenment and relished the eternal bliss.

3 Haribhadra, A Devotee of His Preceptor

Jainism has highly recognised the vitarāgī the preceptor and the Jaina Āgamas written by them. They have their unique glory and influence. A Jaina devotee necessarily has to do profound devotion to them. Similar is the case with the works of Ācārya Haribhadrasūri where Suri's devotion for his preceptor is vividly reflected. Ācārya Suri not merely had profound devotion for his preceptor but he regarded all the great saints of the other religions. It was perhaps behind his achievement as a thorough philosopher and writer.

4 Haribhadrasūri, A Successful Commentator

Ācārya Haribhadrasūri was a highly ranking commentator. It was due to his unusual authoritarian aptitude and excellence in Sanskrit, Prakṛit and other languages of that time. His books in Sanskrit and Prakṛit are specially the great testimony of his monopoly of these languages. Among them, his commentaries and Bhaṣyās on the Āgamas have much significance. These books are the source of Haribhadrasūri's introduction.

A study of his entire works reveals that Haribhadrasūri has presented sublime instances of the tendencies of non-communal and humble outlook which is perceived in Pre- or Post-Jaina works, nowhere else.

An attempt is being made here to incorporate certain features of the contribution of Ācārya Haribhadrasūri in the spheres of literature, philosophy and yoga meditation.

(1) Place of Haribhadrasūri in Kathā-Saṁhita

There is no denying the fact that Haribhadrasūri was a knower of secrets as well as a story-writer. He was a thinker and serious observer, perhaps next to none. He tackled the intricate problems

of life even as a composer of religious stories. He struggled with the odds of life in his stories. The semblance of curiosity has been maintained throughout his stories (kathās). His stories are enriched with recreation while divulging the diverse aspects of life. He is *Samarāiccakahā* contains the diverse problems of love and practical human life which ought to be studied.

Haribhadrāsūri has not only raised the issues of human sufferings but he has suggested several measures of their solutions too. In short, *Samarāiccakahā* is uniquely able to depict the story-projection of their characters, its subject matter, the characterisation of roles, delineating culture and the message particularly inherent therein. The language style of this work very much refined, and gives a new treat to the field of story literature in *prākṛita*.

The style of religious story in *Samarāiccakahā* presented an ideal for the succeeding writers. It further proves that Haribhadrāsūri made great contribution to *Kāthā-sahitya*.

Dhūrtākhyāna has its peculiarity as a poetic work. This work marked as a Haribhadrāsūri style in Indian literature. The writer has introduced in this book an unique ironical style for improving health with recreation and curiosity. To put it briefly, this work characterises Haribhadrāsūri as a literary figure.

Let us study certain features for the particular contribution of Haribhadrāsūri in the field of philosophy and yoga.

Samatvadr̥ṣṭi (Right attitude) and Benevolence

Right attitude and impartiality is the main aim of spirituality which Haribhadrāsūri has very lucidly projected in his philosophical writings. Ācārya Sur's book *Lokatattvanirṇaya*¹ is an example which reflects his views of impartiality and keenness in virtuous deeds.

1 बन्धुर्न न स यगलन् रिपवोऽपि नान्ये,

साक्षान् दृष्ट्वा समतमोऽपि वैषमम्।

श्रुत्वा वच सुचरितं च पृथग् विशेषम्,

वीर गुणातिशय लोलतयाश्रिता स्म ॥

Lokatattvanirṇaya 1 32 and also see *Ibid*, 1 38

In the tradition of Indian philosophers, it is only Haribhadrasūri who has attempted to present in his *Śaddarsanasamuccaya*¹ the real form of gods and the tattvas of their respective philosophies, and have nowhere criticized them. But the succeeding philosophers like Ācārya Rājasekhara etc. could not show that much benevolence.

Rājasekhara admits that Cārvāka is no philosophy² and criticizes it very traditionally³. But as a traditional branch of knowledge, it has at least something to say.

Haribhadrasūri had a highly sublime outlook in this respect. He has in his work *Śaddarsanasamuccaya* established his right attitude by giving equal treatment to Cārvāka philosophy. He makes no differentiation between Nyāya and Vaiśeṣika philosophies. So, he has equally discussed even the philosophy of Cārvāka for which he was committed⁴.

The terms like Āstika and Nāstika (atheist) have been quite popularly used in the Śāstras. Panini has in his *Kāśikāvr̥tti* stated that the non-believers in the invisible elements like soul, transmigration of soul, etc. are to be recognised as atheist, while the believers are known as Āstikas. Later on, these things have been described as communal. Someone termed a veda-believer as Āstika while others termed a non-believer on veda as an atheist. There was an opponent too. He believed in the heaven, soul and the transmigration of soul but not in the activities as enshrined therein. Going ahead this rumour assumed a rather fierce form. Kāśika and the *Manusmṛtikāra* announced for the social boycott of the Vedācrite⁵.

1 See Saṃghavi Saṃdarśit Ācārya Haribhadra, p. 43

2 नास्तिकस्तु न दर्शनम्।
Rājasekhara, *Śaddarsanasamuccaya* Śl. 4

3 Ibid. Śl. 65 to 75

4 नैयायिक मतादन्ये श्रेय वैशेषिकैः सह।
न मन्यन्ते मते तेषां पञ्चैवास्तिकवादिनः॥
षड्दर्शनसंख्या तु न पूर्यते तन्मते किल।
लोकायतमतक्षेपे कथ्यते तेन तन्मते॥

Śaddarsanasamuccaya, Śl. 77-78

5 See *Manusmṛti*, 2.11

The group of other sectarians defined a non-believer in their sūtras to be in the state of delusion. Thus, the meaning of the terms āstika and nāstika (atheist) happened to be judged basing the criteria of books and prizes. Even then, Haribhadrāsūri was not at all touched by the communal attitude. He held the view that a believer in soul, the divine world, and soul-transmigration is to be recognized an āstika whether he believes in vedas, and Jaina Āgamas or not. He said that all the vedic or non-vedic philosophies of atman are āstika.¹ It is Haribhadrāsūri's characteristic of right-attitude and the sublimity of his great personality.

A Comparative Outlook

Haribhadrāsūri has adopted a different comparative outlook towards the traditional way of criticism adopted by his predecessors, contemporary ācāryas and the successors. He aspired to get closer to truth and, therefore, had a thorough study of other scholars' views and thereafter made a comparative analysis of his own views along with others'. He always did justice with his critical interpretation and maintained enough restraint in comparison to others. Some examples of his comparative views are presented (here below)

Haribhadrāsūri has refuted the perishable nature of Cārvāka philosophy after revising it critically. He established the theory of karma for making a clear analysis of the world-divine and the dissimilarity of pleasure and pain. Thus he presented the real nature of Karma in Jainism after refuting the theory of citta-sakti and Buddhist view. He realized that Jainism recognizes the dualistic nature of Karma. It recognizes the Bhava Karma being an outcome of the influence of material circumstances on the sentient element.

Haribhadrāsūri observed the Jaina tradition recognizing the theory of Karma and the cycle of rebirth based on the mutual influence of external material tattvas and internal citta-sakti. Whereas the Cārvāka recognizes the nature of material substance, and the mīmāṃsakas and the Buddhists recognize its own nature of the material tattvas. So, Haribhadra interpreted them as complimentary

1. एवमास्तिकवादानां कृत् संक्षेपकीर्तनम्।

to each other and true and ultimately merged in his karma-theory the Cārvāka,¹ Mīmāṃsaka and Buddhist views²

He gives approval to the feeling of respect towards different Śāstras and their ethics. He holds that the code of ethics and the Śāstras, if composed by God cannot be untrue. He is in favour of the inferences based on logic and intellect. Such inference has its origin from the efforts of ideal person purified in his deeds.

His theory of action can be compared with that of his own saying - the jīva being philosophically a purified element is a god or a part of god and a doer of good and bad feelings. Hence, jīva is God and its doer. In this way, Haribhadra has presented the rational outlook before the people in general to understand the theory of Karma.³

As for the concept of Prakṛti in Sāṃkhya philosophy there appears difference between the views of Shāntarakṣita and Haribhadraśūri. Shāntarakṣita has refuted the philosophy of Sāṃkhya when reviewing the Prakṛti, but comes out with no fact about it. On the other hand, Haribhadra unfolded certain secrets of Sāṃkhya while refuting it and, he even said that the Jainism also recognized Prakṛti.⁴

His Attitude of Reverence

It is usually observed with the scholars of repute that they traditionally have a narrow look towards their predecessors. But Haribhadra is quite different even in his criticism too. He has got equal reverence for the Ācāryas of all the philosophies and religions.

While presenting a critical and rational analysis of the philosophy of Sāṃkhya he has expressed very high opinion and feeling about the very propounder of Sāṃkhya, Maharshi Kapil. He says,

1 कर्मणो भौतिकत्वेन यद्वैतदपि साम्प्रतम्।

आत्मनो व्यतिरिक्तं तत् चिन्ताभावः यतो मतम्॥

Sāstravārtasamuccaya, Śl 95

2 शक्तिरूपं तदन्ये तु सुरयः सम्प्रचक्षते।

अन्ये तु वासनारूपं विचित्रफला मतम्॥ Ibid Śl 96

3 Ibid Śl 203-7

4 प्रकृतिश्चापि सन्नयायात् कर्मप्रकृतिमेव हि। Ibid, Śl 232

'To my mind Prākṛti' concept is also true because it has been propounded 'by 'Kapil' the great divine saint'¹

Thus, Haribhadrāsūri is the only scholar who has written the critical views of his opponents with so much reverence

Similarly has Haribhadrāsūri stated about the Buddhist theorist like Kṣāṇikavāda, Vijñānavāda and Śūnyavāda and given justification expressing reverence towards Lord Buddha. He says, "The preaching of a great saint and arhat as Buddha cannot be meaningless."²

An Eye-opener of His Tradition

It is generally with the philosophers that they devote their entire thinking to the criticism of other traditions with an attitude of ignoring the demerits of their own traditions. They incessantly endeavour to go ahead with its propagating and applauding bent of mind. But Haribhadra was quite different. He always had an impartial outlook towards weighing the facts of traditions whether of his or other's.

The works like *Yogavimśikā* and *Yogaśataka* written in Prākṛta are based on the Jaina tradition and conduct. It seems that these works would have been composed to liberalize the Jaina harsh attitude. Haribhadra criticised certain Jaina traditions and stated that the real (right) religion is left to the discretion of a right person and is not based on the consent of the masses. Thus, he opposed the idea of महाजनो येन गतः स पन्थाः।³ This is how he so fearlessly introduced a new spiritual tradition to Jainas.

In a progressive society, people develop the tendency of negligence towards such religion. Haribhadra perhaps had some glimpses of the trends of so called spiritual societies getting

- 1 एव प्रकृतिवादोऽपि विज्ञेयः सत्य एव हि।
कपिलोक्तं तत्त्वश्चैव दिव्यो हि स महामुनिः ॥
Śāstravārtasamuccaya, Śl 237
- 2 न चैतदपि न न्यायः यतो बुद्धो महामुने।
सुवैद्यवद्विनाकार्यं द्रव्यासत्यं न भाषते ॥ *Ibid* Śl 466
- 3 मूतूणं लोगसन्नं उडदूणं यं साहसमयसम्भाव।
सम्मं पयदिटयव्यं बुहेणं मइनिउणबुद्धीए ॥

detached from the traditional values and worldly duties. It was due to this reason that Haribhadra made the provision of donations to the downtrodden along with the worship of god, preceptor and a guest¹

The religious practice of Jaina tradition has been founded on the basis of Ahimsa. But the sensitive aspect of the term himsā-virvāṇa etc. often denoting detachment has been ignored. Haribhadra observed the Pravartaka aspect (devoting aspect) also behind the detachment for violence, falsehood etc. He propounded four sensations—friendship, benevolence (Karunā), Mādhyastha (meditation) and negligence to support complete expression of the values of Jaina tradition like non-violence (ahimsā) and aparigraha etc. He, thus, inter-wove these sensations in the Yogaśataka² to prepare a new tool giving a boost to a new why in Jainism.

Haribhadra, adept in removing Differences and Maintaining Harmony

Even the great and extraordinary scholars are generally tended to give more weightage to their tradition. It leads to differences between one and other tenets and sometimes creates discrimination in the sect itself. It is because of such differences that even the worthy facts from the opponent's side are left unnoticed. Consequently there arises a situation when the truth gets lost under the cover of false facts and absurd definitions.

Haribhadrasūri developed an ascetic path to minimise the differences among different sects of the opposition. He introduced a new stage for open discussion without narrowness. He has very obviously stated in his treatise titled 'Yogabindu' that this work is meant to mediate discussion among the different sects³.

1 पठमस्त्रस लो ग धम्मे परपीडावज्जणाइ ओहण।

गुरुदेवातिथि पूजाइ दीपदानाह अहिगिच्च।।

Yogaśataka, Gāthā 75

2 See *Ibid*, Gāthā 78-79

Buddhist philosophy calls them the four Brahma-vihāras or aprāmaṇya which is must for an ascetic. See अप्रामाणानि चत्वारि मैत्री करुणा मुदितोपेक्षा। *Ābhidharmaśāstra* 8.29 p. 452

3 सर्वेषां योगशास्त्राणामविरोधेन तत्त्वतः।

सन्नीत्या स्थापकं चैव मध्यस्थास्तादृदि प्रति।। *Yogabindu* S12

The very statement of Aurobindo's *शब्दब्रह्माडतिवर्तते* ¹ was much earlier stated by Haribhadra as *सामर्थ्य योग* ² He was, by nature, a person who believed in adjustment. So, he did not ignore even the false arguments. He has discussed false logic, debate and falsehood in his *Yogaḍṛṣṭisamuccaya*,³ a treatise that stands next to none in Indian yoga treatises.

Haribhadrāsūri has provided a very rational and easy path to settle the most debatable issues amongst different sects and traditions regarding the very omniscient Entity. He holds that we discuss about the omniscient one with our perishable and worldly speech and eyes but the omniscient, being a transcendent one, we are unable to see.⁴ We should proceed ahead on the path of yoga with our knowledge of his general acceptance.

The question arises at the outset whether Sugata, Kapil, Ārhat, etc. are all omniscient. Then why is there so much difference in their panthas and preachings? Haribhadrāsūri has provided three solutions in this respect.

- (a) He opines that the differences regarding the form of omniscient entity have been made out by the disciples of differing attitudes.⁵

1 Aurobindo, *Synthesis of Yoga*, Chap. 4

2 शास्त्रसन्दर्शितोपायस्तदतिक्रान्तगोचर ।

शक्त्युद्रेकाद्विशेषेण सामर्थ्यारन्योऽयमुत्तम ।

Yogaḍṛṣṭisamuccaya Śl. 5

3 न तत्त्वतो भिन्नमता सर्वज्ञा बहवो यत ।

मोहस्तदधिमुक्तीना तदभेदाश्रमण तत ॥ *Ibid*, Śl. 102

4 तदभिप्रायमज्ञात्वा न ततोऽवाग्दशा सताम ।

पुज्यते तत्प्रतिक्षेपो महानर्थकर पर ॥

निशानाथप्रतिक्षेपो तथाऽन्धानामसगत

तदभेदपरिकल्पश्च तथैवावन्दृशामदम् ॥

Yogaḍṛṣṭisamuccaya, Śl. 134 40

5 इष्टपूतानि कर्माणि लोके चित्राभिसन्धित ।

नानाफलानि सर्वाणि द्रष्टव्यानि विचक्षणे ।

चित्रा तु देशनैतेषा स्याद्विनेयानुगण्यत ।

यस्मादेते महात्मानो भवध्याधि भिषग्वरा ॥ *Ibid*, 115 135

- (b) When viewed philosophically, the meaning of greatmen's preachings is only one but the audience give it different interpretations according to their respective talents. So, the same preaching assumes varying forms due to the expressions of the audience¹
- (c) Thirdly, the greatmen deliver their preachings keeping in view the time and place with different outlooks and different aims² It is the attitude of adjustment in Haribhadrasūri

There have been several opinions prevalent on the cause of the creation of the world from times immemorial. People admit that from times immemorial. People admit that from time nature, fate, will, sentient-non-sentient and puruṣa (Brahmā) one or other is the creator of the world. These discussions are not only in upaniṣada like *Śvetāsvatara*³ but in the *Mahābhārata*⁴ also. Siddhasena Divākara has made an adjustment of all these criticisms and has enumerated them as the cause of creation⁵. All these discussions have been carried on with the aim of creation and Haribhadrasūri has delineated them in his *Yogabindu* with meditational viewpoint. He has ultimately admitted the *Sāmagrī Kāraṇavāda* (cause) and has concluded that these are one-sided but in the fruition of meditation time, nature, fate, divinity, human values etc. occupy very significant place⁶. Thus, he has explained these necessary views elaborately.

The concept of god (Īśvara) as understood from philosophy is often discussed as the creator and destroyer of the world. For some the Īśvara is nirguṇa (without attributes) and for others He

1 *Ibid* Śl 136

2 *Ibid* Śl 138

3 *Śvetāsvatara Upe niṣāda* 12

4 See the *Mahābhārata* Shānti Parvan Chaps 25, 28, 32, 33 & 35 and compare *Gaṇadhara-vāda* Prastāvanā, pp 113-17

5 See *Senmatitarka*, Kāṇḍa 3, Gāthā 53 and the footnotes

6 See *Sāstravārtāsamuccaya* Śl 164-92, and *Yogabindu*, Śl 197
275

is saguna (imbued with innumerable attributes) ¹ There is another philosophy that does not admit Īśvara an independent human entity ²

In the yoga tradition, the concept of Īśvara is studied as the bestower of kind blessings, and not as a creator and preserver of the creation. Some sādhakas are initiated in their meditations having been motivated by their extreme devotion in the blessings of an independent Īśvara. Haribhadrāsūri has expressed his views in this regard saying that one shall have to accept the merit of a sādha (meditator) aspiring for the blessings of Mahesh (Chuva). The blessing of Mahesh can be obtained by acquisition of that much ability ³. So it proves the primary need of ability in the meditator. It is only thereafter that he may aspire for the blessing.

If one admits the blessing of Īśvara without any merit, the entire society shall have to be entitled with the blessing. On acceptance of merit as its basis, the question crops up whether Īśvara is some eternal and independent person or some particular eternal person having got perfection by his efforts. Haribhadra is of the view that it is not possible to prove such eternal independent Īśvara on the basis of rationality ⁴. But nobody shall have objection to accept the proved atman as great Ātman (Paramātmā). Thus, the guna (worth) developed by the extreme devotion of Vitarāga can be undoubtedly accepted as an outcome of the blessing of Īśvara ⁵.

- 1 ननुमहदेतदिन्द्रजाल यन्निरपक्ष कारणमिति तथात्वैकर्मवैफल्य सर्वकार्याणां समसमयसमुत्पादश्चेति द्वोषद्वयं प्रादुष्यात्। मैवमन्येथा
Sarvadarśana-samgrah (Nakulīśapāsūpata Darśana) p. 65
तमिय परमेश्वर कर्मादिनिरपेक्ष कारणमिति पक्ष वैषम्यनैघृण्यदोषदूषितत्वात्
प्रतिक्षिपन्त केचन् माहेश्वरा शैवागमसिद्धान्तत्वं यथावदीक्षमाणा
कर्मादिसापेक्ष परमेश्वर कारणमिति पक्ष कक्षीकुर्वाण पक्षान्तरमुपक्षिपन्ति।
Ibid., (Sarvadarśana), p. 66
- 2 See Bhāratīya Tattvavidyā pp. 109-11
- 3 विशेष चास्य मन्यन्ते ईश्वरानुग्रहादिति।
प्रधानपरिणामात् तु तथाऽन्ये तत्त्वादिनः॥ Yogabindu Śl. 295
- 4 अनादिशुद्ध इत्यादिर्यश्च भेदोऽस्य कल्प्यते।
तत्तन्त्रानुसारेण मन्ये सोऽपि निरर्थकः॥ Ibid., Sl. 303
- 5 गुणप्रकर्यरूपो यत् सर्वैर्वन्द्यस्तथेष्ट्यते।
देवनातिशय कश्चित्तत्त्वादे फलदस्तथा॥ Ibid., Sl. 298

Besides the devotion for preceptors and gods, Ācārya Haribhadrasūri has brought our attention towards certain important social obligations also. That includes the service or help of a patient, orphan, poor etc. But this assistance should not affect the life of one's dependants.¹

Thus, Haribhadrasūri has presented the importance of religion mentioned in Jaina tradition with much precision and in a rational way after accomplishment of so many worldly duties along with spirituality. It works to revitalise the diminishing value of detachment-oriented Jaina tradition.

In addition to it, the spiritual flow mentioned in Suri's works like his continual wishes for common welfare, increasing devotion for religion, his wise preachings etc. reflects his personality. One can easily observe certain nuances in the works of Haribhadrasūri along with these towering characteristics, e.g., the ironical details stated in *Dhūrtākhyāna*.

It is true that the scriptures of different sects have certain peculiarities and surprising things. It is natural with human beings that they speak well of their own religions, while speaking ill of other's. How far is Haribhadrasūri untouched of this issue can be judged by the scholars.

It was due to these humanitarian tendencies of his nature that he made sharp criticism of the inconsistent postulations delineated in vedic purāṇas. He has endeavoured to remove these inconsistencies and the scholars shall see to its justification.

WORKS OF HARIBHADRASŪRI

The birth of the great Jaina ascetic and renowned logician Ācārya Haribhadrasūri took place at such a time when the influence of Buddhism had been increasing very much. Even other Indian philosophies, not merely Jainism, were jeopardized. This period however, witnessed rather several towering scholars but one could make one's influence on the grounds of rational and authentic facts and if he was capable of defeating others.

1 चारिसजीवनीचारन्याय एष सता मत ।

नान्यथाऽत्रैतसिद्धिः स्याद् विशेषणादिकर्मणाम् ॥ Ibid, Śl 119

Although scholars were offered dwellings in the vicinity of kings, some of them dwelt even beyond but were termed Rājāguru (the king's preceptor) Ācārya Suri used to be occupied with his own activities. He strived for the betterment of Jaina philosophy and never deviated from that path. He moved ahead like a storm and never felt any trace of fear on his path. The Jaina philosophy has survived even today due to an ācārya like him.

Haribhadrāsūri lived for a short period only but his was a glorious life. He was more particular about Jainism and he contributed several treatises to Indian literature. We present here a brief study of the classification of these works. He wrote on different aspects of literature and poetics, astrology, stotra and legendary stories. He even wrote commentaries and bhāṣyas on Jaina Āgama works. We give below the classification as done by Pt. Sukhlal Sanghvi.

1 Philosophical Writings

- 1 *Anekānta Jayapatāka* (with commentary by self)
- 2 *Anekāntavāda Praveśa*
- 3 *Dvijaavadanacapeṭā*
- 4 *Dharmāsamgrahṇī* (Prākṛta)
- 5 *Lokatattvanuṇaya*
- 6 *Śāstravārtāsamuccaya* (with commentary by self)
- 7 *Śaḍdārśanasamuccaya*
- 8 *Sarvajñāsiddhi* (with commentary by self)
- 9 *Darśanasattarī* (Prākṛta)
- 10 *Caityavandanasūtravṛtti*

Besides, there are some of his rare treatises like

- 1 *Anekāntasiddhi*
- 2 *Ātmasiddhi*
- 3 *Syādvādakucodyaparīhāra*

Two works having vṛtti by him on the treatises of his predecessor ācāryas are also available

- 1 *Nyāyāvātaravṛtti*
- 2 *Nyāyapraveśatīkā*

II Kathā-Śahitya

Only two works by the Ācārya are available

- 1 *Samarāṁcakahā*, and
- 2 *Dhūrtākhyāna*

Both of them are in Prākṛta

III Yoga-Literature

The Ācārya has richly contributed to yoga. They are

- 1 *Yogabindu*
- 2 *Yogaśṛṣṭisamuccaya* (with Commentary by self)
- 3 *Yogaśataka* (Prākṛta)
- 4 *Yogavimsīkā* (Prākṛta)
- 5 *Śodasaparakaraṇa* (Prākṛta)

IV Astrological Studies

- 1 *Lagna Suddhi*
- 2 *Lagna Kuṇḍaliyā* (Prākṛta)

V Eulogical Literature

- 1 *Vīrasūya*
- 2 *Samvāradāvānala stuti* ¹

VI Āgamic Conduct and Preachings ²

- 1 *Aṣṭaka Prakaraṇa*
- 2 *Upadeśapāda* (Prākṛta)

1 See *Samādarśī Ācārya Haribhadrasūri* p. 109

2 *Ibid* p. 108

- 3 *Dharmabindu*,
- 4 *Pañcavastu* (with commentary in Sanskrit by self)
- 5 *Pamcāsaka* (Prākṛta),
- 6 *Bṛhaspatisūtra* (Prākṛta)
- 7 *Śrāvakaśāstra* (Prākṛta)
- 8 *Samvoddhāraṇa* and
- 9 *Himsāstaka* (with Avacūṭi by self)

Besides, the great ācārya has written explanatory and vṛtti treatises
They are three as below

- 1 *Pañcasutta Vyākhyā*,
- 2 *Lāghukṣetra samāsa* or *Jambukṣetrasamāsavṛtti*,
- 3 *Śrāvakaśāstravṛtti*

Certain vṛtti works are not available today They are

- 1 *Bhāvanāśiddhi* (Independent composition)
- 2 *Vargakevalisūtravṛtti*

Āgama commentaries or Vṛttis

1 Commentary work

- (i) *Daśavaikālikaśāstra*
- (ii) *Nandyadhyāyanaśāstra*

2 Vṛtti-Vivṛtti works

- (iii) *Anuyogadvāravivṛtti*
- (iv) *Āvāsyakasūtravṛtti*
- (v) *Cātyavandanaśāstravṛtti* or *Lalitavistara*
- (vi) *Jīvaśāstrasūtralaghuvṛtti*

Explanatory works

- 1 *Prajñāpanāpradeśavyākhyā*

Some tīkā-vṛtti works by ācārya of this time are not available
They are

1 Āvāsyaśāstravṛttatīkā

2 Piśḍamiyuktivṛtti

There are nearly 26 works in the name of Haribhadrāsūri¹

- | | |
|-------------------------|---------------------------|
| 1 Anekāntapragatta | 2 Arhaccūdāmaṇi, |
| 3 Kathā kośa | 4 Karmastavṛtti, |
| 5 Caitavavandanabhāṣya, | 6 Jñānapaṇcakavivarāṇa |
| 7 Darśanaśāstratīkā | 8 Dharmalābhāsiddhi |
| 9 Dharmasāra | 10 Nāṇāpaṇcagarakkhāṇa |
| 11 Jñānapaṇcakavivarāṇa | 12 Nyāyavimścaya |
| 13 Paralokāsiddhi, | 14 Pañca Nivāṇīhi |
| 15 Pañcaliṅgi, | 16 Vṛhānmūthyātramanthan, |
| 17 Pratisthākalpa | 18 Voṇikapratibodha |
| 19 Yātrīnākrīya | 20 Yaśodharacaritra, |
| 21 Vīrāṅgadakathā | 22 Saṃgrahavṛtti, |
| 23 Śapañcasattari | 24 Sanskrit Ātmānuśāsana |
| 25 Vyavahāraśāstra | 26 Vedabāhyata Nirākaraṇa |

In addition to this, Dr Nemichandra Shastri has in his book titled *Haribhadrāsūri Ke Prākṛta Katha Sahitya kā Ālocanātmaka Parīkṣilana* enumerated the following books written by Haribhadrāsūri

- 1 *Īttivāṇhasūtra Laghuvṛtti* (incomplete)
- 2 *Īhyānaśataka* (Jinabhadra Gaṇi s Tīkā)
- 3 *Bhārārthamātra Vedini*
- 4 *Srāvakaadharmatantra*

- 5 *Oghaniryukti,*
- 6 *Jambudvīpaprajñapti,*
- 7 *Jambūdvīpasangghanī*
- 8 *Upayaspagana,*
- 9 *Devendra Narendera Prakaraṇa,*
- 10 *Kshetrasamasavṛtti,*
- 11 *Jambūdvīpavṛtti,*
- 12 *Srāvakaprajñaptisūtravṛtti*
- 13 *Tattvataranginī,*
- 14 *Dīnasuddhi,*
- 15 *Munipaticaritra,*
- 16 *Sankīpaccīṣṭī*
- 17 *Sambodhasattari*
- 18 *Sasayajñakīrtana*
- 19 *Lokabindu, and*
- 20 *Vāṇīkapratiśedha etc.¹*

Ācārya Haribhadrāsūri was no doubt a prolific writer. He must have written even more works than we have intimated above. Besides, some ācāryas hold that Haribhadra had pledged to write 1400, 1440 or 1444 books which he did.² But, modern scholars admit it 185 or 85.³ Leaving aside whatever exaggerations he uttered, we can conclude that he had written 75 books as enlisted earlier. Dr. Nemi Chandra Shastri takes the number of his books one hundred.⁴ It seems true as well.

Ācārya Haribhadrāsūri's boyhood was like the rising sun, his youth like burning sun of noon when he was at the acme of his

1 See *Haribhadrāsūri Ke Prākṛta Kathā Sāhitya Kā Ālocanātmaka Parīkṣā*, p. 53

2 *Ibid.*, p. 50 and *Sāstravārtāsamuccaya Bhoomikā*

3 Hiralal *Haribhadrāsūri Contents* pt. 16-27

4 *Haribhadrāsūri Ke Prākṛta Kathā Sāhitya Kā Ālocanātmaka Parīkṣā*, p. 50

scholarship and erudition, his old time was again reddened like the setting sun when the ācārya was a bit disappointed at the bereavement of his dear disciples but he bore the torch of spiritualism and meditational character. He ever led the Jainism to the acme of glory and his writings are enriched with diverse tastes of philosophy, yoga, poetics and legendary tales.

Ācārya Haribhadrasūri is a shining moon of Krishna Paksha in Jainism. Also like a shining moon of winter nights and shall continue to shine with the glory of his prolific literature that he has contributed.

Now a study of some short details of his books, its subject-matter and the writing style and the available bhāṣyas and commentaries shall follow.

I Ācārya Suri's Independent Philosophical Writings

1 Anekāntajayapata It is a famous treatise of Suri for the first quoted in *Gūrvāvalī*¹. Suri has based this work on the third and sixth canto of *Sanmati Tarka* or *Sanmati Prakaraṇa* by his predecessor Ācārya Siddhasena Divakara. The title of the work itself depicts in them the basic Jaina principle *Anekāntavāda*. A study of the above unfolds that it was written in the youth of Suri.

The language and style of the work is easy, lucid and easy to understand according to the circumstances prevailing then and this is in Sanskrit. It has six adhikāras highlighting the topics like Śāsthasadrūpavastu-Nityānityavastu-Samānya-Visesavāda, Akṣāṅkhyānabhilākya, Yogācāramatavāda, and Muktiavāda.

It will be fairly correct to say that Ācārya Suri has written the work weighing the pros and cons of Buddhist principles with critical analysis of Jaina theories. It has an explanation by Ācārya himself. It has 82502 Slokas.

He later on wrote a *tīkā* also *Anekāntajayapata-kodyota dīpikā*. Ācārya Munichandra Suri has written a '*Vṛtti-tippaṇa*' on it. It is a very renowned treatise by Haribhadrasūri².

1 हरिभद्रसूरी रचिता श्रीमदनेकान्तजयपताकाद्या ।

प्रथमगाविधुधानामप्यधुना दुर्गमा येऽत्र ॥ *Gūrvāvalī* 68

2 This study was published from Gaekwad Eastern Series in two vols. in 1950 and 1959 with *Tīkā* and *Vṛtti* with notes.

2 **Anekāntavādapraveśa** This treatise is written in prose style in Sanskrit having 6202 gāthās. Its only basic aim is to clarify the fundamental principles of *anekāntavāda*. It is also known as 'commentary by self' to *Anekāntajayapatākā* but it is a complete book in itself. The topics discussed in it are

- 1 *Sadasadvāda*,
- 2 *Nityānityavāda*,
- 3 *Sāmānyavaiśeṣavāda*,
- 4 *Abhilākkhyānabhilākkhyavāda*, and
- 5 *Mokṣavāda*

3 **Anekāntasiddhiḥ** ¹ Written in Sanskrit, this treatise is not available. Its merely name occurs in *Anekāntajayapatākā*. Its theme is obviously judged from the title itself.

4 **Dvijaśāstrakapeta** ² It is a controversial treatise with interesting title. It means a bolt on the Brahmin. It implies that this study has prevented sharp criticism of Vedic Brahmanic karmakāṇḍa's external artificiality. It has also named *Vedāṅkusa*. ³ Some scholars regard it a work by Hema Chandra Suri; others admit to have been written by Dharmakīrti. ⁴ But Dr. Nemichandra Shastri holds that Haribhadrāsūrī is the author of this composition. ⁵

5 **Dharmasamgrahaṇī** The present treatise is an anthology of 1936 ślokaś written down in prakṛta. It is related to physical yoga. Its style is logical. The first twenty gāthās describe the form of religion. The concept of jīva in Cārvāka philosophy has been refuted, and the jīva has been interpreted in the light of Jainism. It has dealt with description of six nukṣepas, kinds of cognition, eight-parts of right attitude (samyaktva), five great vows, attainment of omniscience, and salvation. Besides this particular study has by way of discussion refuted the kartṛtvavāda, nityānityavāda.

1 See Haribhadrāsūrī p. 69

2 See Haribhadrāsūrī Ke Prakṛta kathā sāhitya kā Ālocanātmaka Parīkṣā, p. 53

3 See Haribhadrāsūrī 96

4 See Haribhadrāsūrī Ke Kathā Sāhitya Kā Ālocanātmaka Parīkṣā, p. 53

5 Ibid

kṣaṇikavāda, ajñānavāda, and bāhyārthavāda

It has mentioned several writers which leads us to doubt its real author, hence, an anonymous poet is accepted¹ But Dr. Śhastrī accepts it a composition by Dr. Suri²

6 Lokatattvanirṇaya It is a treatise of poems in Sanskrit containing 144 ślokaś. Its also known as Nṛtattvanirṇaya. It was first edited and published in 1905. It was further translated into Gujarati and Italian. The 'Tarka Rahaṣya' tīkā of Śaddarśanasamuccaya has got two ślokaś quoted there from this treatise⁴. This is estimated that this study was well known by scholars in the fifteenth century.

The edition of *Lokatattvanirṇaya* published in 1921 was divided into three parts. In the beginning mention has been made on the origin and nature of creation along with the names of gods besides Jaina's. The other parts have extensively delineated the soul and karma, niyativāda and svabhāvavāda according to Jaina and vedic religion.

7 Śaddarśanasamuccaya It is a philosophical treatise by Haribhadrasūri. It has elaborately refuted the Buddhist Nyāya, Sāṃkhya, Vaiśeṣika and mīmāṃsā with Jaina and Cārvāka philosophy according to Jaina viewpoint.

It has a tīkā by a good scholar Ācārya Guṇaratna. This *Tarka Rahaṣya Tīkā* has more obviously been elaborated the elements of all the philosophies. That is why it has gained much popularity today among students as well as scholars.

It has another tīkā by Somatilakasūri and an Avacūri too. But the author of the Avacūri is anonymous. At present, its Gujarati edition is available besides the Hindi translation with commentary published by Bharatīya Jñānapīṭh, Varanasi. It makes the importance of the working clear to us.

1 See *Haribhadrasūri*, p. 99

2 See *Haribhadrasūri Ke Prākṛta Kathā Sāhitya kā Ālocanātmaka Parīkṣitāna*, p. 53

3 See *Haribhadrasūri*, p. 113 and *Haribhadrasūri Ke Prākṛta Kathā Sāhitya Kā Ālocanātmaka Parīkṣitāna*, p. 56

4 See *Śaddarśanasamuccaya* p. 11, Sl. 1-32, 38

8 Śāstravārtāsamuccaya It is another milestone in the philosophical world of Haribhadrasūri. Written in Sanskrit it contains four śloka. Haribhadrasūri has written *Divapradā* an elaborate commentary on it. This has made the work more easier and well-read. But it seems rare to readers today. This is why a modern scholar Yaśovijaya Upadhyay has written another easy commentary "Syādvāda Kalpālātā" in Sanskrit. It is a good commentary for the convenience of the reader.

Śāstravārtāsamuccaya is an appraisal of the different philosophical facets of Bhūtacatuṣṭayavāda: time, nature, fate and karma with its evaluation according to Jainism. The Īśvara of Nyāyavaiśeṣika, the Prakṛti Puruṣa of Sāṃkhya, Kṣaṇikavāda of Buddhism have been analysed and establishing the form of Syādvāda the advaita theory of Vedānta philosophy has been critically and elaborately examined. It also reflects the path of salvation. The omniscient, women-liberation and the inter-relation of word and meaning are the themes discussed in this work. At present its Hindi translation with commentary is also available.

9 Sarvajñāsiddhi The omniscient has been more significantly narrated. He has first of all presented the theories of philosophy of omniscience with his interpretation in the light of Nirukti and has thereafter refuted according to Jain principles. As for the present name, some scholars admit it the composition "Sarvajñāsiddhikārikā" and "Sarvajñāsiddhi Samkṣepa" by Shantiraksita or Ratnakṛti.¹ But it is not the case virtually because Jainism and its conduct is entirely based on the books denoting Sarvajña.

Sarvajñāsiddhi is a composition of poems and prose both. The term 'Virah' occurs at the close of it. Because of its mention taking place twice in the *Anukāntajayapataḥ* scholars conclude that it was written earlier to that one. The work written down in Sanskrit is in any way an important treatise.

10 Aṣṭaka Prakaraṇa The present book includes thirty two aṣṭakas based on *Rgveda* and *Taittirīya Brāhmaṇa*. Written down in Sanskrit, each aṣṭaka has eight poems except the sixth aṣṭaka. In total there are 255 poems. It has a commentary by Jīnēśvarasūri and its summary

1 See *Haribhadrasūri*, p. 177

was published from Bombay in nineteenth century Besides, this treatise was also published in 1918 alongwith the commentary 'Jñānasāgara' by Yaśovijayagaṇi¹

As for the theme the work highlights Mahadeva, bath, worship, agnikārika, hegging, pratyākhyāna, Jñāna Vairājñya penance religion loneliness, nityānitya and refutation of ekānta pakṣa and the demerits of flesh-eating, drinking and sex An unbiased mention has been made of pāpa-puṇya, purification of psyche and alms, their fruits, fruits of pilgrimage Kevala Jñān and mokṣa There has been cited ślokas from the *Mahābhārata*, *Manusmṛti*, *Nyāyavatāra* etc Later ācāryas have used the Slokas abundantly from aṣṭaka

11 Upadeśapada : Suri's present composition is written in Āryā metre in Prakṛta It contains 1039 poems It has two commentaries

- (i) Sanskrit tīkā by Vardhamanasuri written in Vikram era 1053 and
- (ii) 'Sukhasambodha' tīkā by Muni Chandrasuri Gujrati parts of translation of this work is available It has Praśasti by Pārśvilgaṇi and its first Ādarśha has been written by Amradeva Its manuscript of Vikram era 1153 is still available from the preservation of Jaisalmer -

12 Dharmabindu Present work has its own value written down in Sanskrit It is because it is based on *Hetubindu* already written by a Buddhist ācārya Dharmakīrti

It is a prose work divided into eight chapters Despite of its style of sūtras it has got the depth The actual form of religion from Jaina viewpoint like śrāvaka vrata, his conduct, education, dīkṣā dīkṣādhikāri and the form of siddhas have been stated there The mention of sixteen guṇas of dīkṣārthīn in style of debates is uniquely done

Munchandrasuri has written a detailed commentary of 3000 ślokas on *Dharmabindu* published on tādā leaves Its time is estimated Vikram era 1181² Its translations into Italian and Gujrati

1 See *Haribhadrāsūtri* p 72 footnotes

2 For detailed study refer to *Haribhadrāsūtri* p 85

3 See *Haribhadrāsūtri*, p 106

are available

13 Pañcāvatyuga¹ The term 'Pañcāvathug' proves the language of this treatise Prakṛta. Ācārya Haribhadrāsūri has written commentary in Sanskrit. It was first published in 1927. It contains 1714 gāthās in total but tikā has only 4040 poems. This treatise seems to have been influenced by the style of Buddhist work 'Anguttarnikāya'. It is divided into five parts

- | | | | |
|---|-----------------------------------|---|---------------------------|
| 1 | Dīkṣā Vidhi, | 2 | Jain Śravaṇadinacāryā, |
| 3 | Upasthāna, | 4 | Sramaṇo ke Upakaraṇa, and |
| 5 | Tapaścāryā, Anujñā and Samlekhañā | | |

Besides it throws light on five sthāvara, constituents of religion, austerity and its kinds. Ācārya Yaśovijaya has written a new treatise 'Mārg Paribuddhi' based on this work. It seems that Yaśovijaya named this work after studying Viśuddhimagga (Visuddhimārga) by Buddhaghosa.

The Gujarati translation of *Pañcāvathuga* is still available.

14 Pañcāsaga² This is a poetic work in Āryā metre written in Prakṛta. It is divided in nineteen parts. The 15th chapter has 44 ślokaś and the remaining chapters have fifty slokaś each. It shows that the treatise was named due to this reason which is the Prakṛta of Sanskrit Pañcaśatoka.

Abhayadevasūri has written a 'Śiṣya-hita' commentary which was published in 1912. First of all, Yaśodeva a disciple of Śrī Virgaṇi wrote a Cūṇi in Vikram era 1172 on *Pañcāsaga* which finds mention in *Jinaratnakosa*. It was published in 1952 with Preface and Appendix. Besides it has an anonymous commentary and Gujarati translation of each *Pañcāsaga* by different ācāryas. The *Pañcāsagas* have described the conduct and principles for Śrāvakaś and ascetics.

15 Bṛtsa Vimsikāṇi³ The present treatise by Haribhadrāsūri contains twenty chapters written in Prakṛta. The title itself reveals that each chapter has twenty gāthāś. Scholars say that its 14th Vimsikā is not available.

1 *Haribhadrāsūri*, pp 118-20

2 *Ibid*, pp 121-26

3 *Haribhadrāsūri*, pp 141-48

It was first edited in 1927 Later on in 1932 Professor Ābhyankara edited it with English notes, Introduction in Sanskrit and chāyā with appendix ¹

Yaśovijaya has written Vivaraṇa commentary and have mentioned some Vimsīkas in his treatise *Adhyātmāsāra* Some Vimsīkas are translated into Gujarati and Hindi summary by Pt Sukhlal Sanghvi with reference of Anandsagarisuri ²

The Ācārya has discussed here in the family-policy virtuous deeds, donation, worship, duties for śrāvaka duties for ascetic, education begging criticism, atonement, yoga rules, kevaljñān and the eternal bliss A particular feature of this treatise is that many Jaina and non-Jaina books make mention of these vimsīkās Some of them are *Yogabindu*, *Pañcāśaka* *Āvaśyakaniryukti* *Pindaniryukti*, *Daśavaikālikaniryukti* and *Samarādityakathā* etc ³

Besides there are some similarities of certain Vimsīkas in *Svetāsvatara Upaniṣad* and *Taittirīya Brāhmaṇa*

16 Samsaradāvānala ⁴ It is a famous treatise containing stuti (Prayer) for Tīrthāṅkara written by Ācārya It is also known with another name *Samsārādāvānalastuti* ⁵ This prayer-treatise is written in Sanskrit-Prākṛta according to Pt Sukhlal Sanghvi but Dr Nemichandra Shastri says that it is in Sanskrit only

This stotra is read by women Subhātīlakalole has written a new stotra on it which has been published titled as *Prathama Jinastavana* ⁶ Jñānavimalasuri has written a commentary on it ⁷ An anonymous commentary is also known and its Hindi and Gujarati translation are also published ⁸

17 Śrāvaka Dharma It becomes *Sāvakaadhamma* in Prākṛta Some

1 Ibid, p 141 footnotes

2 Ibid pp 147-43

3 Haribhadrasūri Ke *Prākṛta Kathā sāhitya Kā*
Ālocanātmaka Pañśīlana, p 53

4 Haribhadrasūri Ke *Prākṛta Kathā Sāhitya Kā* *Ālocanātmaka*
Pañśīlana, p 53

5 See Haribhadrasūri p 164

6 Ibid p 165 footnote 4

7 Ibid 166-67

8 Ibid 179

ācāryas call it with the name *Śrāvakadharmā* or *Śrāvakadharmatantra* but in some manuscripts it is written *Śrāvakavidhiprakaraṇa* ¹ Anyway, the work presents a systematic interpretation of the duties for Śrāvaka. It has mainly dealt with the topics *Samyaktva*, *dvādasavratā*, etc

Sanghvi admits that it is in *Prākṛta* but Dr Shastri says that it is in Sanskrit. It has 120 poems. Manadevasuri has written a commentary on it. It is written in alphabetical order. It is also named *Śrāvakavidhiprakaraṇa* published with Gujarati translation and Sanskrit *chāyā* ²

18 *Śrāvakadharṃasamāsa* ¹ Its another name is *Śrāvakadharmaṇḍanā*. This treatise has 403 poems delineating the fasts for śrāvaka conducts, and fifteen karmas. It was first translated into Gujarati in 1906 and it was edited by Keshavalal Premachand in 1861. Abhayadevasuri has quoted a poem from it in the commentary of *Pañcāsaga* which proves its time. Lavanyaviṇaya has quoted 144 poems from *Śrāvakadharṃasamāsa* in his commentary of his treatise *Dravyasaptatī* (Vikram era 1744)

Its Gujarati version with commentary was edited and translated by Jethalal Shastri and published in Vikram era 1548. Some scholars deny it as a composition by Haribhadrasūri because some portions of manuscripts bear at its end inscribed *श्री उमास्वाती वाचककृता सावयपण्णती सम्मता* ⁴ but the availability of certain evidences produced by modern scholars and the differences in style between *Tattvārthasūtra* and *Śrāvakadharṃasamāsa* the present treatise is regarded to have been authored by Haribhadra.

19 *Himsāṣṭaka* ⁵ The present treatise by Haribhadrasūri with Avacūri by self was published in 1924. The work containing *Ātha Sloka Pramāṇa* presents the interpretation of violence. Ācārya Suri has given great impulsion to evade violence. It finds mention in *Dasavaikālika*'s commentary. Anuyogavṛtti Sundopasunda has been

1 *Haribhadrasūri Ke Prākṛta Katha Sāhitya Kā Ālocanātmaka Parisīlana* p. 53

2 *Haribhadrasūri*, p. 180

3 For detailed study see *Ibid* p. 153

4 *Haribhadrasūri* p. 180

5 *Ibid* pp. 183-185

described in *Himsāṣṭaka*. It also mentions Haribhadrāsūri who was perhaps a predecessor ācārya of Haribhadra

20 Syādvādakucodaparihara Though this treatise is not available,¹ yet Haribhadrāsūri notices no difference between Syādvāda and Anekāntavāda. The present work was written to modify the suspicious views of certain non-Jaina scholars propounding the basic principles of Jainism.

The present work is in Sanskrit and seems to have been authored earlier to *Anekāntajayapatākā* because the facts criticised in this work were also mentioned in a self-commentary of *Anekāntajayapatākā*.²

21 Sambodhaprakarana It is also known with another name *Tattvapraśaṅka*.³ It is written in verses and contains 1610 ślokaś. Its in Sanskrit but Late Pt. Sukhlal Sanghvi tells it to be in Prakṛit.⁴

It has twelve chapters. The chapters have been titled according to themes e.g. Deva Kā Swarūpa, Kuguru Kā Swarūpa, Pārśvasvathādi Kā Swarūpa, Gūru Kā Swarūpa, Samyaktva Kā Nirūpana, Śraddha, Pratimā and Vrata, Samjña, Leśya, Dhyāna, Mithyātva and Ālocanā etc.

II Referred works Non-Available

There are certain works written by Haribhadrāsūri which find mention in his works or their commentaries, e.g.,

- | | |
|---|--|
| (1) <i>Anekānta Praghata</i> ⁵ | (2) <i>Anekāntasiddhi</i> ⁶ , |
| (3) <i>Arhat Śrīcūḍāmaṇi</i> ⁷ | (4) <i>Ātmānusāsana</i> ⁸ and |
| (5) <i>Ātmāsiddhi</i> ⁹ etc. | |

1 See *Samadarsī Ācārya Haribhadrāsūri*, p. 109

2 इति श्री सम्बोधप्रकरण तत्त्वप्रकाशकनामश्वेताम्बराचार्य श्री हरिभद्रासूरिभि
याकिनीमहत्तरशिष्यणी मनोहारी या प्रबोधनार्थमिति ज्ञेय ।

Sri Haribhadrāsūri, p. 175

3 See *Samadarsī Ācārya Haribhadrāsūri*, p. 109

4 For detailed study see *Sri Haribhadrāsūri* pp. 67-70

5 See *Sri Haribhadrāsūri* p. 81

6 *Anekāntajayapatākā* Vol II Vyākhyā p. 218

7 *Samarāṅgacakra Kā Sāṅkritic Addhyayana*, p. 7

8 *Dhūrtākhyāna Prastāvanā* p. 12-13

9 *Haribhadrāsūri Kā Prakṛit Kathā Sāhitya Kā Ālocanātmaka Parīkṣā* p. 161

22 Darśanasattari This composition is also titled *Sammattasattari* ¹ So this treatise primarily presents the real meaning of right attitude (samyakatva) or samyaktadarśana which is the nature of soul. It is a Prakṛta-verse book. It has several commentaries. One of the major commentary is in Sanskrit containing 7711 slokas written by Sanghatilakasuri of Rudrapalliya Gaccha. The commentator has entitled it "Tattvakaumudi" ² written down in Vikram era 1422.

Besides, it has an 'Avacuri' also written by Guṇanidhānasuri. The other commentary containing 357 Slokas was written by Shivamaṇḍanagaṇi, a disciple of Munichandrasuri.

The book *Darśanasattari Sammattasattari* was published in 1913 with commentary. Some scholars call it with the title *Śrākkadharmaprakaraṇa* ³ which is absolutely wrong because there appears quite obvious difference between them.

23 Śodaśakaprakaraṇa The present treatise of Haribhadrāsūri is written in Sanskrit. It is in Ārya metre and divided in sixteen parts or Adhikāras. The sixteenth has 70 verses and the remaining fifteen Adhikāras have 16 verses. It was perhaps christened so due to this fact.

Each of its adhikāra deals with different themes. They are

- | | |
|-----------------------------|----------------------|
| (1) Dharma | (2) Saddhama Deśana |
| (3) Dharma Lakṣaṇa | (4) Dharmacchulinga, |
| (5) Lokottaratattva Prāpti, | (6) Jina Mandir, |
| (7) Jinabimba | (8) Prasthāvidhi |
| (9) Pūjāswarūpa | (10) Pūjākalpa |
| (11) Srutajñāna, | (12) Dīkṣādhikāra |
| (13) Guruvīṇay, | (14) Yogabheda |
| (15) Dhyeya swarūpa, and | (16) Samāreṣa |

This treatise aims at emancipating such sādhaṅka who is unable to acquire knowledge ⁴

Yaśobhadrāsuri has written a vivaraṇa of 1500 slokas in Sanskrit on śodaśaka and Nyāyācārya Yaśovijayaṅgaṇi has written a Vyākhyā

1 *Sri Haribhadrāsūri*, p. 92

2 *Ibid*, p. 93

3 *Ibid*, p. 94

4 *Śodaśakaprakaraṇa* (Āgamtoddhuraka Upakrama)

of 1200 ślokas on the same. The first śodaśakas are translated in Gujarati, edited and published¹

24 Caityavandanasūtravṛtti The term 'caitya' is implied here the Jaina Vitarāgi Tirathankara. This is why it is also known with names *Pranipāta*, *Śakrestara* and *Namothupam*. The treatise is available with vivṛtti. Ācārya Suri called it *Lalitavistarā* too. Its inspiration was perhaps derived from Buddhist text *Lalitavistara*.

The work is written in Prakṛta with Sanskrit Vivṛtti. It contains 33 verse stotras to be read by śrāvaka in routine. It mainly delineates Prayer as its theme but *Pranipāta*, non-violence, kāyotsarga, logastava, śrutastava, theory *vaiyāvṛtya* and prayer sūtra have also been discussed in detail. The Ācārya has presented the form of the systems of all the philosophies while explaining each pada in Vivṛtti and has strongly inspired to adopt the Jaina philosophical theories.

Munichandrasuri has written a commentary, 'Pañjikā' on *Lalitavistarā* containing 2155 ślokas which has been translated into Hindi by Srimāna Tungavijaya also published in 1963 with commentary².

III Legendary literature

From his legendary literature we come across with only two treatises

- (1) *Samarāṇccakahā*, and
- (2) *Dhūrtakkhyāna*

25 Samarāṇccakahā The present work of Haribhadrāsuri titled *Samarāṇccakahā* > *Samarādityakathā* is written in Prakṛta. It is one of the greatest legendary works not merely of Jainism but the entire Indian literature. The work was undoubtedly written as a consequence of his strong feeling of revenge.

This is the oldest treatise of Haribhadrāsuri. It presents the description of nine pre-births of the king *Samarāditya*. The entire work is divided into nine parts. A study of the work reminds us of Bāṇabhatta's *Kādambarī*.

1 *Ibid* Jain Pustak Prachārak Samsthā, 1948

2 *Caityavandanasutravṛtti Pañjika tīkā*

The work enunciates the human rites virtuous qualities, the feeling of jealousy and enmity towards others, the feeling of revenge, worshipping a guru and worship, the impact of gods, conduct of sramaṇa, and the consequences of evil deeds. It initiates into sattva.

In addition, the present work has discussed the Indian culture, social customs, development of new consciousness, the contemporary art, varṇa-system, agriculture, miniature, art, politics, economy and religious trends. *Samarāiccakahā* is an authentic source for studying the business of that time, and the roads for commercial trades, the ascetics and the conducts of ascetics and different processes of meditation.¹ The entire work vividly reflects Jainism and its philosophy. A research study in published form is also available on this work.

26 Dhūrtakḥyāna *Dhūrtakḥyāna* is an unique ironical story-work. Its theme is very easy and lucid. Haribhadrāsūri has very critically given a bolt on unnatural, unscientific, irrational and imaginative aspects of the *Rāmāyana*, the *Mahābhārata* and the purāṇas through his five *Dhūrtas* (naughty elements).² Haribhadrāsūri has taken the full benefit of story writing by criticising these holy works of Hindus.

As a *Vītarāgī* ascetic, he was very affectionate to women. He was much impressed by their descretionary swiftness. By matter of stories, Haribhadra has enlightened even the gloomy character of women with ideals and respect. It can be gleaned from the references in *Dhūrtakḥyāna*.

The work has also unveiled certain Indian traditions. It badly refutes the superstitions in society. This shows that the author was very brilliant in imagination and in his approach. This proves that Sūri was a writer who excelled in the art of ironical styles.

Haribhadrāsūri had the motive behind the present writing to build a neat and clean society and remove the evil passions, bad traditions from the society. *Dhūrtakḥyāna* has by matter of reference

1 *Samarāiccakahā* Eka Sāṅskṛitic addhyayan, p. 8

2 Haribhadrāsūri Ke Prākṛta kathā sāhitya kā Ālocanātmaka parīṭhana, p. 170

3 *Ibid*, p. 171

discussed the following themes

- (1) The creation and its origin,
- (2) The destruction of creation
- (3) The form of Tridevas,
- (4) The false belief,
- (5) Unnatural postulations, and
- (6) Certain inconsistencies regarding ṛsis and the inhuman elements¹

IV The yoga works

Ācārya Haribhadraśūri's fourth great contribution can be attributed to his writing of yoga works in Indian literature. He stands next to Patañjali in the field of the philosophy of yoga. He had a thorough study of other yoga works and contemplated on them too. It verily reflects his access to the yoga-meditation and the enlightenment of the practice of Jaina yoga meditation.

He has authored four yoga works

- (1) *Yogavimśikā*
- (2) *Yogaśataka*
- (3) *Yogaḍṛṣṭisamuccaya* and
- (4) *Yogabindu*

27 Yogavimśikā It is first yoga treatise by Haribhadra written in Prakṛta. It reveals that only the sādḥaka replete with qualities of character and conduct deserves yoga. It enumerates five basics of spiritual development, like place, desire, engagement (Prāvṛtti,) sthairyā (stability) and siddha and divides into Ārtha Ālambana and tīrthocceda etc.

There is a Hindi commentary by Upadhyay Yaśovijaya on *Yogavimśikā*. The Ācārya himself has written a Svopajñā² commentary on it containing twenty verses.

28 Yogaśataka This is also an unique composition of the Ācārya written down in Prakṛta and contains 100 verses. It deals with two kinds of yoga.

1 *Ibid* p 172

2 *Haribhadrayoga Bharatī* (Published from Deva Dardarśana Trust)

(i) Nīścaya yoga, and

(ii) Vyavahāra yoga

The three jewels (Ratnatraya), soul and its relation with ratnatraya, yogādhikāṛī, the development of yoga-meditation, attaining the other yoga-basics from one yoga-basic, the internal and external sources of yoga and its sādhanā and the hinderances encountered, are the topics treated in this work with great details. It enables a sādhanā to adopt the proper way of soul purification and get liberated from the mundane world and attain mokṣa. This study has been published with Hindi translation and a Sanskrit commentary by self.

29 Yogadr̥ṣṭisamuccaya The present work is an unique contribution in yoga literature written in Sanskrit poems. It has a commentary by Sūri himself. The work is divided into Yogādhikāras. It presents complete description of yoga from beginning to the climax. Initially it enunciates eight constituents of yoga-mitra, Tārā, Balā etc. simulating the eight parts of yoga like yama, niyama etc. as propounded by Patañjali in his *Yogadarsana*. It reveals how the yoga sādhanā succeeds in achieving his aim. In *Yogadr̥ṣṭisamuccaya* the Icchāyoga of yogins, Sāstrayoga, Sāmsthya yoga, Gotra yoga, Kula yoga, Prāvṛtta Cakrayoga, and Siddha yoga are the divisions in which the utility of yoga has been elaborately contemplated.

30 Yogabindu It is the last and most valuable work of Ācārya Sūri. It contains 572 slokas and is written in Sanskrit. In the beginning it presents the meaning and importance of yoga. Later it focusses our attention on the description of yogādhikāri spiritualism, feeling meditations, samatā and Vṛttisañcaya and mentions the nature of sādhanā. It makes division among the sādhanās according to their worthiness, and discusses the ways of yogasādhanā very comprehensively. There is available a self commentary on it by Haribhadrāsūri. The present work of ācārya has got importance for the research scholars for pursuing its comparative and critical study even further.

CHAPTER THREE

THE THEME OF THE YOGABINDU

A Yoga-Meditation and Its Development

Indian spiritualism manifests a systematic development of yoga meditation. We shall at the outset discuss it in the perspective of the *Yogabindu* of Haribhadrāsūri.

Development of Yoga-Meditation in Vedic Tradition

The vedic literature is recognised as a Vedatrayā. It clearly lays down the triadic path of jñāna (knowledge), karma (action) and upāsana (worship). The sādhanā achieves the desired goal by following them¹. The yoga-sādhana and devotion together form a sacred confluence and reinforce each other.

Bhakti (Devotion) The worship (upāsana) and devotion (bhakti) are synonymous terms. In devotion the seeker constantly contemplates over his deity and remembers it all the time. In worship, the seeker again gives his deity a place in his heart, constantly keeps his thoughts immersed in the deity and meditates on it.

Worship (Upāsana) The literal meaning of 'upāsana' is being in the close proximity of one's deity and where we have established the worshipped one. One can share His grace by coming closer and closer to Him². What is predominant here is faith or firm belief. Through strong determination and firm faith the sādhanā gets deliverance from sins accumulated. Upanisads discuss at length the 'bhakti' of Īśvara i.e. the devotion with wholeheartedness while the *Rgveda Samhitā* merely comes out with

1 Bhakti kā Vikāśa p.111

2 Buddhists use the word 'uposatha' in this sense. See *Mahāvagga*

3 *Rgveda Samhitā* 1-127-5

references to the words 'bhakta' and 'abhakta'. The terms 'Bhakta' and 'Abhakta' are interpreted by Śāyanācārya as *Sevamāna* (one who worships) and *Asevamāna* (One who does not worship)

As for 'Bhakti' Patañjali's *Yogasūtra* occupies a unique position among all the six schools of thought (*Śāddarśanas*). The supreme goal envisaged there is to arrive at recognition of the reality, (or essence) of life. There the God is not described as the creator of the universe but it is established as the supreme preceptor initiating to the meditation of Yoga. A look at the development of yoga meditation prior to that reveals that even in the *Yogavāśīṣṭha* due mention has been made to the sequence of the development of *Yogasādhana* in all respects. It will be worthwhile here to understand the development sequence of *yogasādhana* in *Yogadarsana* and *Yogavāśīṣṭha*.

The *Yogadarsana* of Patañjali defines yoga as the suppression (*nirodha*) of the modification of mind. The suppression here does not imply the bringing up of new resistances or hurdles but preventing any kind of involved attachment to worldly desires and the state of contemplation. The *Yogadarsana* enumerates the five modifications of mind which one after other form the basis for further purification of mind. These are as follows:

- | | | |
|-----------------------|----------------------|-----------------------|
| (1) <i>Kṣipta</i> | (2) <i>Mūḍha</i> , | (3) <i>Vikṣipta</i> , |
| (4) <i>Ekāgra</i> and | (5) <i>Nirodha</i> . | |

The first three, i.e. *kṣipta*, *mūḍha* and *vikṣipta* are not much useful in the yoga-meditation since they are related to ignorance. Secondly the predominance of *Rajas-guṇa* in the case of the *kṣipta* state the *sādhaka's* mind remains no more stable. So, it is not desirable of worth-pursuing.

1. *Kṣipta*

The mind is the *sāttvic* manifestation of *jñāna* (*Prakhyāpana*) and as far as its nature is concerned and yet it gets implicated in *Tamas-guṇa* when the hold of *sattva-guṇa* slackened a little. The state called *kṣipta* results when the mind becomes overwhelmed¹

1 *Bhakti Andolana Kā Addhyayana*, p 17

2 क्षिप्त मूढविक्षिप्तमेकाग्रनिरुद्धमिति चित्तभूमय । Patañjali's *Yogasūtra*, Vyāsa Bhāṣya, 11

3 प्रख्यारूप हि चित्तसत्त्व रजस्तमोभ्या ससृष्टमैश्वर्यविषय प्रिय भवति । Patañjali's *Yogasūtra*, 12 Commentary

The state called *kṣipta* results when the mind becomes over whelmed¹ through its attractions towards things of mundane world and getting attached to words and passions etc. and by cherishing to possess wealth, as, *aṇimā*, *mahimā* etc. Thus it is *Rajas-guṇa*-dominated state of *kṣipta*. In this State *tamas-guṇa* and *sattva-guṇa* are relatively under check.

2 Mūḍha In this state the influence of *Raja-guṇa* is less and that of *Tamas-guṇa* is on the ascendant. The *sādhaka* having been covered by illusion (*moha*) is left in a state of what-to-do i.e., he loses the discrimination between the right and wrong action.

3 Vikṣipta With the loosening of the hold of *Tamas-guṇa* on the mind, the *Rajas-guṇa* temporarily and partially becomes stronger, then the mind is directed to a state of concentration because the emergence of *sattva-guṇa* makes it luminous like a spotless mirror. This stability of the mind is however momentary because the distractions in the path of yoga contribute to the mind's return to fickleness. In any case the state of mind at this stage is better and it continually motivates towards the yoga-meditation.

Though all these three stages do not contribute much to the yoga meditation yet they do play their roles to suppress these modifications in these states. *Vyūthāna* is the name given to the state of the mind's constant volatile touch with the external passions of the senses. This state works in a direction opposite to that of yoga. So this state cannot be categorised as a part of yoga, and hence it is termed 'the undeveloped state'.

4 Ekāgra When the mind gets concentrated solely to spiritual thinking by withdrawing itself from external passions (of the senses), then that state is called *Ekāgra*. The *sattva-guṇa* in this state overwhelms the other two *guṇas*. As a result the *sādhaka* is able to weaken the hold of the bonds of *karma* and afflictions like *Avidyā*. The *sādhaka* is enabled to steadfastly concentrate on the desired goal. The mind is put to the state of calm and cool. This state of the mind is also called *Samprajñāta yoga* or *Samprajñāta Samādhi*.¹ The *sādhaka* henceforth progresses towards *Asamprajñāta samādhi*. In this state, the *sādhaka* is left with none but the *samskāras*,

1 *Patañjali Yogadarsana* 1.51

5 Niruddha In the samprajnāta samādhi or 'Ekāgra' state, the sādhaaka succeeds in visualising the difference between the spirit and the mind. He realises clearly the orientation brought about by the available sensuous pleasures affects only the mind and not the spirit. In this state the sādhaaka's hitherto accumulated samskāras get obliterated because the modifications of the mind are completely suppressed. The store of karma gets blighted in this state and their original nature also gets neutralized. That is why this state is called 'Nirbīja' samādhi. Here the yogasādhana reaches a state of culmination and that is instrumental in conferring Kaivalya on one.

According to the *Yogaśāstra* there are two classifications of the self enlightenment under yoga-meditation

(I) Underdeveloped state, and (II) Developed state

I Underdeveloped State

Under this, seven states of the sādhaaka are enumerated

- | | | |
|--------------------------|------------|-------------------|
| (1) Bija jāgrta | (2) Jāgrta | (3) Mahājāgrta |
| (4) Jāgrta Swapna | (5) Swapna | (6) Swapna Jāgrta |
| (7) Suṣupti ² | | |

1 Bija Jāgrta In this the experience of the awakened state is in a survival form so there is the nameless and untainted contemplation of 'Caitanya' which goes back to the start of creation. The name given to this state is Bija Jāgrta.

2 Jāgrta The Jāgrta state is that knowledge of the jiva generated without mediation from the supreme entity (Parabrahma). There is no recollection of previous birth in this state.

3 Mahājāgrta The knowledge that dawned in previous births and got consolidated is Mahājāgrta.

4 Jāgrtaswapna This knowledge is counted among illusory

1 *Patanjali Yogadarsana*, 1.51

2 तत्रारोपितज्ञानं तस्य भूमीरिमा ऋणु

बीजाग्रतथाजाग्रन्महाजाग्रतथैव च॥

जाग्रतस्यप्नस्तथास्वप्न स्वप्नजाग्रतसुषुप्तकम्।

इतिसप्तविधो मोह पुनरेव परस्परम्॥

Yogaśāstra, Utpatti Prakaraṇa, 117-11-12

Jāgrta state Under this kind of knowledge the jīva mistakes illusion for reality. It is known as Jāgrtaswapna.

5 Swapna Under Mahājāgrta state if one has a feeling about something experienced in sleep immediately on waking up, that this is illusory and that one experienced it momentarily only, then that is called Swapna.

6 Swapna Jāgrta In this state for a sufficient period, the sensing of the substantial body and of substantial sensual experiences of the jāgrta state is somehow not available. The swapna itself assumes the state of jāgrti is experienced like mahājāgrta.

7 Susupti The unconscious state of the jīva is Susupti. In it, one is divested or emptied of the states mentioned above and one is saddled with such sensuous impulses as would cause misery in times to come.¹

The first two states from them are noticed with vegetation and the kingdom of animals and birds due to the negligible effect of the passions (Kāṣāyas) like attachment (rāga) and antipathy (dveṣa). But all the later states or roles are marked by a progressive increase in the passions. So, man being subject to the intensity of anger, pride, illusion etc. these states are more characteristic of the people in general. The element of ignorance noticed in the first state gets lessened in the later states, but by and large also these seven states are enumerated as 'the state of ignorance'. It happens so because there remains no discretion for right and wrong.

II Developed States

Here there is greater discrimination or discretion than before and the sādḥaka is more eager to realize the true nature of spirit. He wants to forsake bad thoughts and to eagerly adopt those time-tested thoughts and take him closer to Ātman.

In this context, those seven states are mentioned that help the Ātman in achieving awareness or enlightenment. These gradually divert the sādḥaka from the path of ignorance and lead from the worse to the subtle, and that ultimately delivers liberation. The

¹ Yogavūṣṭha 3117-24

liberation (mokṣa) and the enlightenment are in any case synonymous. One who realizes the Real Truth is able to move beyond the cycle of birth and death.

SEVEN GROUNDS OF YOGA-BASED KNOWLEDGE ¹

1 **Subhecchā** This is a kind of motivation in the mind of the sādḥaka for knowing truth with the guidance and contacts of great seers and ancient books of learning. This happens in his state of detachment from the mundane world. Ignorance disappears as a consequence of this.

2 **Vicāṛṇā** Vicāṛṇā is the emergence of a desire for and leaning towards good conduct. To this, the study of śāstras, company of seers and savants, detachment and practice of yoga contribute.

3 **Tanumāṇsā** When subhecchā and Vicāṛṇā are practised it no longer remains possible for the senses to go in for pleasures and the mind's coarseness gets eroded. This is what is called Tanumāṇsā.

4 **Sattvāpat** Through the practice of all the three grounds narrated above and through the mind getting established in the spirit as a result of indifference to pleasures one arrives at sattvāpat.

5 **Asansakti** In this state the light of sattvaguna stabilises the mind through the practice of the preceding four grounds and the mind's detachment from the worldly pleasures. The sādḥaka is enabled to go for meditation.

6 **Padārtha-Bhāvanā** The sādḥaka here is able to fortify his mind through the practice of the states already stated. He turns away from all the external attractions and stimulus. In such a state everything external appears to the sādḥaka as a delusion.

7 **Turyagā** Turyagā is the name given to that state in which the sādḥaka, through the practice of aforesaid six grounds, comes to realize oneness in diversity and when he gets undeviatingly stabilised in Ātmabhāva. The state is also known as Jīva unmukta.

1 *Yogavusiṣṭha*, Utpatti Prakaraṇa 11-8 56

2 See *Yogavusiṣṭha* 3 118 7 36 and *Yogavusiṣṭha aur uske Siddhānt*, p. 452

stabled in Ātmabhāva² The state is also known as 'Jīva unmukta' Some Buddhist scholars equate this state with 'videhmukta,' but actually there is a difference between the two

II DEVELOPMENT OF YOGA-SĀDHANĀ IN BUDDHISM

As in vedic sādhanā, the purification of mind is considered essential for yoga sādhanā in the Buddhist thought too The ground of its development progresses and strengthens good conduct through moral thought and action That indeed is the supreme goal of yogasādhana It has been stated that the sādhanika attains the purified state through the building and development of character and in this he is aided by five means (sādhana) i.e. Śraddhā, vīrya, smṛti, samādhi and prajñā¹ In other words, six or seven states have been recommended or laid down for the attainment of visuddha or nirvāna states These states get progressively refined with the development of sādhanā, They are as follows

- | | |
|-------------------------|---------------------------|
| (1) Andha Prthaka Jñāna | (7) Kalyāna Prthaka Jñāna |
| (3) Srota Āpanna | (4) Skrdāgāmī |
| (5) Anāgāmī and | (6) Arhat ² |

By crossing these states the sādhanika is able to have sanyama (control), Karuṇā (compassion), and Vairājñā (detachment) on the strength of his conduct Clarifying these states further, we get the following elaboration of the seven states of the mind³

1 Samkleścitta This is state of ignorance or stupidity In this state one's mind is implicated in involvement antipathy attachment and affliction His thinking in this state has no orientation whatsoever towards sīla and porajñā

2 Srota-Āpannacitta This also is another state of being underdeveloped The sādhanika in this state succeeds only in overcoming the three illusory constructs of the mind,⁴ but not all the constructs by following the paths shown by Lord Buddha and

1 *Milindapañha*, 218

2 *Majjhimnikāya* 11

3 *Milindapañha* 413

4 *Visuddhimārga* vol II Pariccheda 22 p 271

contemplating over the śāstras

3 Sakrāḍāgamucitta In this state the sādḥaka does with the remaining five constructs and leads to a relative unburdening of the mind

4 Anagāmicitta In this state the remaining five constructs of the yoga sādhanā get dissolved There is now in the mind of the sādḥaka greater lightness and intensity but only comparatively with regard to the above-mentioned ten constructs By and large, however, heaviness and lack of intensity still somewhat persist

5 Arhat citta In this state all the āsravas and the afflictions of the yogi are permanently neutralized and he is able to cut himself from all worldly bonds after completing celibacy His mind as a result becomes extremely clean and purified These ten illusory constructs are

- | | |
|----------------------|-----------------|
| (1) Sakkāyaditṭhi | (2) Vicikicchā, |
| (3) Sīlabbatparamāsa | (4) Kamarāgā |
| (5) Patigha | (6) Rāparāga |
| (7) Arūparāga | (8) Māna |
| (9) Kaukrtya, and | (10) Avidyā |

6 Pratyekabuddhacitta In this state the sādḥaka is his own master and not dependent on any ācārya or preceptor Here his mind becomes still more clean and purified He makes decisive progress in the direction of acheivenig Samyaksambodhi

Moving alone Pratyekabuddha is able to transcend all by assuming sambodhi So, it is better to call him 'Pratyekabuddha' rather than Samyaksambuddha'

7 Samyaksambuddhacitta This is the consummation of sādhanā Here the sādḥaka becomes omniscient replete with ten vratas (observances), four types of Vaisāradyas, ten powers, and eighteen Āvenikas He conquers the senses absolutely This is completely still state without restlessness The sādḥaka now becomes omniscient one There is, however, a significant characteristic difference between him and the Prateyakabuddha He takes on himself Parinirvāṇa and imitates other sattvas to the very path that does good to whereas Prateyakabuddha does not do all this

In this context it is essential to know the Mahāyāna tenet

of Buddhist thought too. As the perimeters of *sādhana*, Mahāyāna tenet lays down ten states or grounds which are ¹

- | | |
|--------------------------|-------------------------|
| (1) <i>Pramuditā</i> | (2) <i>Vimalā</i> |
| (3) <i>Prabhākara</i> | (4) <i>Arciṣmati</i> |
| (5) <i>Sudurjaya</i> | (6) <i>Abhimukhī</i> |
| (7) <i>Dūrāṅgamā</i> | (8) <i>Acalā</i> |
| (9) <i>Sādhumatī</i> and | (10) <i>Dharmameghā</i> |

(i) **Pramuditā** The desire to achieve Buddhahood for the welfare of the world becomes the guiding force for the *sādhaka* in this state. He then comes to be called *Bodhisattva*. He makes up his mind for *Bodhi* and feels delighted. It is the state of *Pramuditā*.

(ii) **Vimalā** In this state the *sādhaka* sets an example before others through his conduct and this is done to dissuade them from the wrong path. Here the *Bodhisattva*'s mind is clean due to his altruistic desires.

(iii) **Prabhākara** In this state the expectation from the *sādhaka* is that he would observe the eight contemplations (*dhyānas*) and the four *Brahmavihāras* like *Maitrī* (benevolence). Also there is an endeavour in this state to minimise or eliminate the sorrow of others in accordance with a premeditated pledge.

(iv) **Arciṣmati** To consolidate the *guṇas* (spiritual attainments) already acquired and to acquire more *guṇas*, one needs this ground. In the *Arciṣmati* ground the ill-practices are to be avoided and the fulfilment of *Vīryapārmī* is to be strived for.

(v) **Sudurjaya** It is the name given to the attainment of such a *Dhyānapārmī* in which one pays special attention to increase in compassion and a clear realization of the four *Āryasatyas*.

(vi) **Abhimukhī** In this state or ground the *Bodhisattva* attains *Arhatva* by progressing along the path of great compassion (*mahākaruṇā*). Out of ten *pārmīs* the one he needs to especially cultivate is the one called *Prajñā Pārmī*.

(vii) **Durāṅgamā** It is the state when all the *pārmīs* are

1 *Prajñā Pārmī*, Part I pp. 95-100. See also *Bodhisattvabhūmi*.

2 *Arthavimśyoga*, p. 145 and

See *Visuddhimagga* 9.105-106.

fully realized and attained

(viii) **Acala** In this state the *sādhaka* is liberated from worries related to body, speech and the mind. He has to be aware of an enlightened way of worldly questions so that they no longer have the power to deviate from him anyhow.

(ix) **Sādhumatī** The *sādhumatī* is the ground when the *sādhaka*, guided by the desire to enlighten the path of mankind at large, comes to be endowed with the power to know the ongoing activities of men through a visionary eye.

(x) **Dharmamegha** The *Sādhaka* gets established in this ground and he achieves omniscience in this. Such a *sādhaka* in Mahāyāna tenet is called *Tathāgata*.

Thus Buddhism sees the development of yoga-sādhana from the perspective of a gradual erosion of ignorance. After all arriving at omniscience is possible only if one's ignorance is gone. That is desirable in the pursuit of *nirvāṇa*.

III DEVELOPMENT OF JAINA YOGA SĀDHANĀ

The foundation stone of Jain yoga *sādhana* is arriving at *Samyakdarśana* and its culmination is in salvation or enlightenment. The development-sequence of Jain yoga *sādhana* is thus available to us under three heads:

- | | |
|---|-------------------------|
| (i) <i>Samyakdarśana</i> | (ii) <i>Samyakjñāna</i> |
| (iii) <i>Samyakcāritra</i> ¹ | |

Samyakdarśana The term 'darśana' has two meanings in Jain *Āgamas*. One of the meanings is seeing or the unembodied knowledge (*anākāra jñāna*) and the *śraddhā* (devotion).² Devotion by itself is not effective in *sādhana* because that could be illusory. It needs to be the right kind of devotion. So *Ācārya Umāswatī* has equated

1 सम्यग्दर्शन-ज्ञान-चारित्र्याणि मोक्षमार्ग । *Tattvārthasūtra*, 1.1

2 साकार ज्ञान अनाकार दर्शनम् । *Tattvārthavartika* p. 82

3 (a) *Tattvārthasūtra* 1.2

(b) *Uttarādhyāyansūtra*, 28.15

(c) *Sihānāṅgasūtravṛtti* Abhayadevasūri, *Stana* ¹

Samyakdarśana with having right kind of devotion to Reality
तत्त्वार्थश्रद्धान् सम्यग्दर्शनम्।³

Samyakdarśana is perceiving all the main elements conscious as well as without consciousness in their true form and having firm faith in them in terms of their forms. The samyakdarśana is preferred and tested method of developing yoga sādhanā.

In *Ācāraṅgasūtra*, a *Jināgama*, is stated thus 'The sādhaḥ with Samyakdarśana is not tied down to sins'.¹ This samyakdarśana comes to sādhaḥ sometimes spontaneously owing to the effect of the rites right from his birth or inter-birth and sometimes through another source i.e. the reading of scriptures and having the beneficial company of virtuous people or holy seers.²

Five distinguishing features mark a sādhaḥ who has already attained samyakdarśana.¹ These are

- | | |
|---------------|---------------|
| (i) Sama | (ii) Samvega |
| (iii) Nirveda | (iv) Anukampā |
| (v) Āstukya | |

(i) **Sama** : Sama is the pacifying of the aroused passions.

(ii) **Samvega** : It is the emergence of an intense longing for the mokṣa.

(iii) **Nirveda** : The start of detachment towards worldly pleasure or to develop antipathy for them is Nirveda.

(iv) **Anukampā** : It is the feeling of compassion for the jīvas in pain and the desires to remove those sufferings and the making of efforts accordingly.

(v) **Āstukya** : Āstukya is having full faith in Ātman and the existence of world and not having a derogatory attitude towards tattvas as stated by the omniscient.

1 समन्तदसणिण करेह पाव। *Ācāraṅgasūtra*, 132

2 तन्निसर्गात् अधिगमाद्वा। *Tattvārthasūtra* 13

3 कृपाप्रशमसवेशनिर्वेदास्तित्वलक्षण। गुणा भवन्तु याच्यन्ते स स्यात् सम्यक् स्वभूषितः। *Guṇasthāna Kramāroha*, verse 29

4 जे आयावई लोयावई कम्मवई, किरियावई। *Ācāraṅga* 215

The sādḥaka blessed with the quality of Āstikya Ātmavādin, Lokavādin, Karmavādin and Kṛiyāvādin⁴ In other words he is committed to ātma, Loka, Karma and Kṛiyā and believes in (letter and spirit) What is stated about these by the omniscient

For attaining pure Samyakdarsana it is important to drop the 25 fainting demerits¹ It is also called Samyakdr̥ṣṭi

Dr̥ṣṭi is that which leads to enlightenment with devotion inbuilt in it and in which unrighteous tendencies are on the wane and righteous tendencies dawn²

On the basis of Yogadr̥ṣṭi, Ācārya Haribhadrasūri has divided the evolution of yogasādhana into eight dr̥ṣṭis which are

- | | |
|------------------|--------------------------|
| (i) Mitrā | (ii) Tārā |
| (iii) Balā | (iv) Dīprā |
| (v) Sthirā | (vi) Kāntā |
| (ii) Prabhā, and | (Viii) Parā ³ |

The first four of these original dr̥ṣṭis get dissolved in Samyakdr̥ṣṭi In these the soul is leaning not so much towards self-development as towards worldliness In other words the jīva here is not beyond rise and fall The remaining four dr̥ṣṭis are incorporated in Yogadr̥ṣṭi In these the sādḥaka's dr̥ṣṭi is evaluation oriented After the fifth dr̥ṣṭi the sādḥaka is constantly on the path of progress and there is no possibility of retrogression Odyadr̥ṣṭi, Asadr̥ṣṭi and Yogadr̥ṣṭi are thus considered sat dr̥ṣṭis In other

1 See *Jaina Yoga siddhānta aur sādhanā* for special information, p 106

2 सच्चद्धासगतो बोधो दृष्टिरित्यभिधीयते।

असत्प्रवृत्तिव्याघातात् सत्प्रवृत्तिपदावह ॥ *Yogadr̥ṣṭisamuccaya*, śl 17

3 मित्राताराबला दीप्रास्थिरा कान्ताप्रभा परा।

नामानि योगदृष्टीना लक्षण च निबोधता ॥ *Ibid*, śl 13

4 अवेद्यसवेद्यपद यस्मादासु तथोत्पपम्।

पक्षिच्छायाजलधरप्रभृत्याममत परम् ॥ *Yogadr̥ṣṭi*, Śl 67

5 प्रतिपातयुताश्चाऽद्याश्चतस्रो नेतरास्तथा ।

सापायऽपि चतास्ता प्रतिपातेन नेतरा ॥ *Ibid*, Śl 19

6 See *Yogadr̥ṣṭisamuccaya* Śl, 70 and explanation, p 22

words, the first four *dr̥ṣṭis* are *Āvedyasamvedyapada*⁴ or *Pratipāṭi*⁵ and the last four are *Sarvvedyapada*⁶ or *Apratipāṭi*

How the *sādhaka* achieves knowledge or *viśeṣatattva* in these eight *dr̥ṣṭis* has been illustratively explained by the *Ācāryas* in the following way

- | | |
|---|---------------------|
| (1) <i>Tṛṇāgni</i> | (2) <i>Kandāgni</i> |
| (3) <i>Kāṣṭhāgni</i> | (4) <i>Dīpāgni</i> |
| (5) The luminosity of <i>Ratna</i> , | |
| (6) The luminosity of <i>Nakṣatra</i> | |
| (7) The luminosity of the sun, | |
| (8) The luminosity of the moon ¹ | |

Unlike the luminosity of these different kinds of fire getting progressively more intense and clearer, the *sādhaka*'s realization or self-knowledge also keeps getting progressively clearer in these eight *dr̥ṣṭis*

In the context of these very *dr̥ṣṭis* there is the description of the eight components of yoga like *yama*, *niyam* etc. as put forward in *Pātañjali's Yogadarsana* as also the dissolution of eight *doṣas*² (like *kheda*, *udvega*, etc.) Those eight *dr̥ṣṭis* are as

Mitra Dr̥ṣṭi

This *dr̥ṣṭi* is marked by a relative inactivity of *darsana* and here one's leaning is more towards the observance of *yamas* like *Ahimsa* and of religious practices like worship of the deity.³ Though the *sādhaka* in this *dr̥ṣṭi* does attain knowledge he does not have clear *tattvabodha* because there is a thick layer of delusion and ignorance. This layer keeps his *darsana* and knowledge subdued. Even then the *sādhaka* bows to the omniscient from the core of

1 तृणगोमयाकाष्ठाग्निकणदीपप्रभौषमा ।

रत्नतारार्कचद्राभा क्रमेणस्वादिसाणेन्निभा ।।

Yogavatāra Dwatrinśikā, 26

2 यमादियोगयुक्तानां खेदादिपरिहारतः ।

अद्वैषादिगुणस्थान क्रमेणेषा सता मता । *Yoga-dr̥ṣṭisamuccaya*, Śl 16

3 *Mitrādvitrinśikā*, Śl 1

his being He follows observances like donating medicine, teaching Śāstra, Vairājñā, worship, hearing and reciting of Śāstras, and its studies and contemplating over these. This state is called yogabīja because in this state sādḥaka contemplates on feelings like mādhyastha and puts together the basic materials for mokṣa¹

Though this dr̥ṣṭi has been simulated to triṇāgni, the sādḥaka despite wanting to have proper evolution of the soul does not succeed in that due to interference from Samsakāras and karmas of previous births

Tāradr̥ṣṭi

In this the sādḥaka arrives at eligibility for achieving Samyakbodha through a thorough preparation related to yogabīja which is one of the basic prior required material for mokṣa. He follows niyamas (disciplines) like sauca and still is not perturbed in following his activities. His tāttvik curiosity becomes progressively more and more aroused² and he thus becomes the investigator of momentary truth just like in Kandāgni. Due to the preceptor's beneficial company, the sādḥaka's impious tendencies get blocked and he has no fear on account of worldly things. As a result he does not commit any unjust act even unconsciously, where religious matters or observances are concerned³

- 1 (a) करोतियोगबीजानामुपादानमिह स्थित ।
अवन्ध्यमोक्षहेतूनामिति योगविदो विदुः ॥ *Yogadr̥ṣṭisamuccaya*,
Śl 22
- (b) जिनेषु कुशल चित्त तन्ममस्कार एव च ।
प्रमाणादि च सशुद्ध योगबीजमुत्तमम् ॥ *Ibid*, Sl 23
- (c) आचार्यादिष्वपि ह्येतद्विशुद्ध भावयोगिषु ।
वैय्यावृत्त्य च विधिवच्छुद्धाशयविशेषतः ॥ *Ibid* Sl 26
- 2 ताराया तु मनाक् स्पष्ट नियमश्च तथाविध ।
अनुद्देशो हितारम्भे जिज्ञासा तत्त्वगोचरा ॥ *Ibid* Śl 41
- 3 भय नातीव भवज कृत्यहानिर्न चोचिते ।
तथाऽनाभोगतोऽप्युच्चैर्न चाप्यनुचितक्रिया ॥ *Ibid*, Śl 45
- 4 कृत्येऽधिकेऽधिकगते जिज्ञासा लालसान्विता ।
तुल्य निजे तु विफलं सत्रासो द्वेषवर्जितः ॥ *Ibid*, Sl 46

he is been to listen to are only about the insubstantiality of Samsāra, yet there is no falling off of respect and his equanimity towards respectable people remains unchanged¹

If somehow, some irreverential thoughts for yogin, samyamī ascetic are already there in his mind, even then he still acts with great reverence and affection instead of irreverence or ill-will. Though himself unable to meditate on subjects like the variegated nature of samsāra (its diversity) and about mokṣa, he still has full faith in the devotion to the directions and statements of the omniscient²

The sādḥaka in this state is unable to discriminate between what is beneficial and what is not so because he does not still possess samyakjñāna. So he confuses Anātmabhāva with Ātmasvarūpa. Thus the sādḥaka's ignorance still leads him to unrighteous actions even when the desire in him to attain the benefit of yoga is extremely strong. This means that some unpropitious tendencies still persist even when the sādḥaka keeps himself busy with good actions.

Baladrṣṭi

Coming to Sukhāsana in this drṣṭi attains darśana which is as luminous and clear as kashāgṇi. He happens to have a special orientation towards tattvajñāna and in Yogasādhana he does not face any agitation or perturbation³. In this the sādḥaka feels the same kind of thrill as a young man getting lost in song and dance with a young woman. He does so with full attention. Similarly the yogin also comes to feel great enthusiasm and bliss when he is engaged in listening to Śāstra or worshipping the preceptor of the deity⁴.

1 भवत्यस्यामविभिन्नाप्रीतियोग कथासु च।

यथाशक्त्युपचारश्च बहुमानश्च योगिषु॥ Tāradvatrasikā, Sl 9

2 दुःखरूपो भव सर्व उच्छेदोऽस्य कुतः कथम्।

चिन्ता सता प्रवृत्तिश्च सा शेषा ज्ञायते कथम्॥ Yogadrṣṭisamuccaya
Sl 47

3 सुखासनसमायुक्तं बलाया दर्शनं दृढं।

परा च तत्त्वशुश्रूषा न क्षेपो योगगोचरः॥ Ibid, Sl 49

4 कान्तकान्तासमेतस्य दिव्यगेयश्रुतां तथा।

यूना भवति शुश्रूषा तथा स्या तत्त्वगोचरा॥ Ibid Sl 52

As compared to the first two *dr̥ṣṭi*s, the stability of the *sādhaka*'s mind in this *dr̥ṣṭi* is remarkable. The reason for this is that the practice of the observance of good conduct gives a single unified direction to the *sādhaka*'s tendencies and this gives him stability even in terms of *tattvacarcā*. So much so that with the help of different *āsanas*, he is able to perform all actions related to conduct development with equanimity. This reduces his hankering for outward substances.¹ He becomes fully immersed in religious activities. Whether gets or does not get an opportunity for *tattvacarcā*, his mental orientation comes to be so purified and pious that simply by desiring it his karma starts declining² and *Samatābhāva* develops due to auspicious results. Consequently he does not have a perverse kind of slinging even to his dear objects.³ Whatever he gets for subsistence and in which ever manner, he feels satisfied with. Thus the *sādhaka*'s tendencies come to be pacified in this *dr̥ṣṭi* and the mind gets stabilised through joy-giving *āsanas*. There is the emergence of *Samatābhāva* and that results in great self-purity.

Dīpradr̥ṣṭi

This *dr̥ṣṭi* is a combination of *prāṇāyāma* and *tattvasravaṇa* and is at the same time free from five *Bhāvabodha*. The *doṣa* to which it is vulnerable is *Uthāna* which is to say there is hardly any peace of mind.⁴ The *sādhaka*'s faith in this *dr̥ṣṭi* does have firmness and stability but that is more like the light of a lamp which gets extinguished when there is a strong gust of wind. In this *dr̥ṣṭi* also the *sādhaka*'s devotion disappears when delusion comes strongly on the scene. In yogic undertakings this *dr̥ṣṭi* helps the *sādhaka* to achieve mental and physical stability. It is like *prāṇāyāma* which not only fortifies the body but purifies the mind also along with the nervous system. Similarly in this *dr̥ṣṭi* though

1 *Asādhur̥ṣpātvarayorabhāvatvat sthīram sukham
cāsanamāvisastī Adhyātmātattvāloka*, 89

2 श्रुताभावेऽपि भावेऽस्या शुभभावप्रवृत्तिः ।

फलं कर्मक्षयाख्यं स्यात् परबोधनिबन्धनम् ॥ *Yogadr̥ṣṭisamuccaya*, Śl 54

3 परिष्कारगतं प्रायो विधातोऽपि न विद्यते ।

अविधातश्च सावद्यपरिहारान्महोदय ॥ *Ibid*, Śl 56

4 प्राणायाममती दीप्रा न योगोत्थानवत्यलम् ।

तत्त्वश्रवणसंयुक्ता सूक्ष्मबोधविवर्जिता ॥ *Ibid* Śl 57

there is a sense of belonging to outer passions like *parigraha* (recaka *prāṇāyāma*, yet one's discriminatory power increases as in *Pūraka prāṇāyāma* and knowledge becomes focussed as in *Kumbhaka Prāṇāyāma*. It has also been called *Bhāva Prāṇāyāma*.¹ The *sādhaka* mastering this prefers *dharma* or *sādhanā* to even his life. He has no hesitation in laying down his life for *dharma*.² In other words the *sādhaka*'s religious faith comes to be greatly consolidated in this *dr̥ṣṭi*.

The *sādhaka* in this *dr̥ṣṭi* does not get perfection despite of his success with conduct development. He has a good sense of the mutability of worldly things. So he gives them up and is eager to go to preceptor and the sages but due to the intensity of delusion he is unable to perform *Karmas*. Neither is he able to achieve full *samyakdarsana*. So, this is a *dr̥ṣṭi* of delusion.³

These are also called *Oaghadr̥ṣṭi*⁴ because in these four *dr̥ṣṭis* the *sādhaka* is unable to obtain *samyakjñāna*. Even if *tattvajñāna* comes to him it remains unclear.⁵

Due to such density of delusion the *jīvas* with these *dr̥ṣṭis* are called *Avedya-samyadvapada*.⁶ Ignorance in these instances leads *jīvas* to many unrighteous actions and sufferings result. The other name given to it is *Bhavābhinandi*. The *jīva* here remains caught in the mire of this illusory *samsāra*. There is fear and the desire to help others is not here. The *jīva* fails to bring his basic task to fruition.⁷

1 रेचनाद्बाध्यभावनामन्तभावस्य पूरणात्।

कुम्भान्निश्चिताथस्य प्राणायामश्च भावत ॥ *Turadvitrinsiku* Sl 19

2 प्राणेभ्योऽपि गुरुधर्मं सत्यामस्यामसंशयम्।

प्राणास्त्यजति धर्मार्थं न धर्मं प्राणसंकटे ॥ *Yogadr̥ṣṭisamuccaya* Sl 58

3 मिथ्यात्वमस्मिंश्च दृशा चतुष्केऽवतिष्ठते ग्रथ्यविदारणेन।

Adhyātmatattvāloka 108

4 नेतद्वतोऽयं तत्तत्त्वे कदाचिदुपजायते ॥ *Yogadr̥ṣṭisamuccaya* Sl 68

5 *Adhyātmatattvāloka* Sl 109

6 क्षुद्रोलाभरतिदीनो मत्सरी भयवान् शठ ।

अज्ञो भवाभिनन्दीस्यानिष्फलारम्भसगतः ॥

Yogadr̥ṣṭisamuccaya Sl 76

Briefly, then, though these four *dr̥ṣṭis* are essentially those of delusion, yet the hold of delusion can even be relaxed through the *sādhaka's* systematic observance of *yama niyama* etc and other such religious undertakings. The *sādhaka* develops righteous conduct by staying quiet, civilized, humble and mild and proceeds decisively on the path of *yogaśādhana*¹

Sthiradr̥ṣṭi

In this *Dr̥ṣṭi*, there is *Apratipātī samyaktarsana*. There is an upward trend in the *sādhaka's* meditation, the moment he attains this state. The *sādhana* of *pratyāhāra* is consummated in this state. The *sādhaka* gets indifferent to personal pleasures and identifies the mind with *swarūpākāra*. All the *sādhaka's* activities are unambiguous, blameless and informed by *sākṣmabodha*²

The delusory knot of the *sādhaka* gets penetrated in this state. So his mental state gets balanced and he considers worldly pleasures transitory. Freed from he focuses his energies on the development of good conduct, considers only *Ātman* worth cultivating.³ The state is compared to the luminosity of a gem where there is light, peace, stability and gentleness.

Kāntadr̥ṣṭi

Here the *sādhaka* has *samyaktarsana* in an unimpaired form. Just as a *kāntā* (a *pativrata* woman) keeps her husband in mind all the time even when performing household chores, similarly the *sādhaka* who has *kāntadr̥ṣṭi* always stays immersed in self-experiencing even when performing other tasks. His mind is overflowing with good thoughts and with the desire to help others. All the mind's setbacks are thus compensated for.⁴ The *sādhaka's* determination comes to be fortified even further. The knot with the previous *dr̥ṣṭis* is undone and good conduct develops on an unprecedented scale. Tendency towards passions is stilled and all

1 शान्तो विनीतश्च मृदुप्रकृत्या भद्रस्तथा योग्यचारित्रशाली।

मिथ्यादृग्प्युच्यत एव सूत्रे विमुक्तिपात्रस्तुतधार्मिकत्वं ॥

Adhyatmatativaloka 120

2 स्थिराया दर्शनं नित्यं प्रत्याहारवदेव च।

कृत्यमभ्रान्तमनर्थं सूक्ष्मबोधसमन्वितम् ॥ *Yogadr̥ṣṭisamuccaya* Śl 154

3 एव विवेकिनो धीरा प्रत्याहारपरास्तथा।

धर्मबोधपरित्यागं यत्नवन्तश्च तत्त्वतः ॥ *Ibid*, 158

4 कान्तायमेतन्मेषां प्रीतये धारणा परा।

अतोऽत्र नान्यमुन्नित्यं मीमासाऽस्ति हितोदया ॥ *Ibid*, Śl 162

his actions are informed by Ahimsa. The increase in tolerance makes the sādḥaka forgiving and he becomes endeared to all.¹ He becomes peaceful, stable and ever luminous and the analogy is with the luminosity of the planets.

Prabhādrṣṭi

In this drṣṭi the component of yoga whose sādhanā is performed by the sādḥaka is the contemplation (dhyāna) the seventh component of yoga. This gives edge and concentration to his mind. The body becomes healthy and comes to have a glow. Qualities like pratipāti and śama take root in him.² In such a state there is the feeling of samatā and Asamgānusthāna towards beings and that takes him on the path of mokṣa with accelerated progress. Here the sādḥaka makes progress towards supreme vītarāga. That is why this state is also termed Prasāntavāhītā Viśambhāgaparikṣṭva Sivavārtma and dhruvāddhvā.⁴ The analogy is with the light of the sun as there is great clarity and intensity.

Parādrṣṭi

The Sādḥaka in this drṣṭi is uttṛṇsayī alert in Ātmapravṛtti and freed of all involvement in the samādhimūṣṭha.⁵ Actually this is the final and the most desirable state. Here there is a vis-a-vis realization of the Supreme Tattva. The last component of yoga as stated in the *Pātañjal Yogadarsāna* is Asamprajñāta samādhi and that comes to fruition in this state.

The sādḥaka is freed from all desires. The desire to attain

- 1 अस्या तु धर्ममहात्म्यात्समाचारविशुद्धिः ।
प्रियो भवति भूतानां धर्मकाग्रमनास्तथा ॥ *Ibid* Sl 163
- 2 ध्यानप्रिया प्रभावेन नास्या रुगत एव हि ।
तत्त्वप्रतिपत्तियुता विशेषेण शमान्विता ॥ *Ibid* , Sl 170
- 3 सत्प्रवृत्तिपद चेहाऽसगानुष्ठानसञ्ज्ञितम् ।
महापथप्रयाणं यदनागमिपदावहम् ॥ *Ibid* , Sl 175
- 4 प्रशातबाहितासङ्गं विसभागपरिक्षय ।
शिववर्त्मध्रुवाध्वेति योगिभिर्गीयते हृद ॥ *Ibid* , 176
- 5 समाधिनिष्ठा तु परा, तदासगविवर्जिता ।
सात्मीकृतप्रवृत्तिश्च तदुत्तीर्णाशयेति च ॥ *Ibid* , Sl 178 Also see
तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधि । *Pātañjalayogadarsāna*,

even mokṣa is transcended by him because he comes to realize that all desires are the root of passions. Prevented thus from unrighteous action and excesses of all kinds the sādḥaka now is able to strive for self-development through kṣapaka or upasama srenī¹ From the second stage of the eighth guṇasthāna (ladder of spiritual journey) the yogīn progresses to the kṣapaka class and achieves knowledge or realization by obliterating the four harmful karmas²

In this way he is transformed from a sādḥaka into the omniscient and the omnipresent³ In this sequence he attains the yoga called yogasanyāsa that itself leads him to the saileśī state and thence forth to nirvāṇa

These eight dr̥ṣṭis incorporate in themselves the Āṣṭāṅga yoga as described in *Pātaṅjālyogadarśana*. At the same time the knowledge and the samyakcāritra stated by Ācārya Umāswatī also get exhausted within this

Here it is important to mention that between this classification offered by Ācārya Haribhadraśūri and the fourteen guṇasthānas described in Jaina Āgamas there is no difference. The first four dr̥ṣṭis coincide with the first guṇasthāna, the fifth and the sixth dr̥ṣṭis with the fifth and sixth guṇasthānas and the seventh and the eighth with the seventh and eighth guṇasthānas. The remaining guṇasthānas (from 9th to the 14th) get incorporated in the eight dr̥ṣṭis

In the same way, the five grounds of development of yoga-sādhana that are mentioned in the *Yogabindu* also get absorbed in these guṇasthānas or these eight dr̥ṣṭis. The five grounds described in the *Yogabindu* are as follows⁴

(i) Adhyātma

(ii) Bhāvanā

- 1 निराचारपदोद्भास्यामतिचारविवर्जित । आरुढारोहणाभावगतितत्त्वस्य चेष्टितम् ॥ *Yogadr̥ṣṭisamuccaya*, Śl 179
- 2 द्वितीयाऽपूर्वकरणे मुख्योऽयमुपजायते ।
केवलधीस्ततश्चास्य नि सपत्नासदोदया ॥ *Ibid* Śl 182
- 3 क्षीणदोषोऽयं सर्वत्र, सर्वलब्धिफलान्वित ।
पर परार्थं सम्पाद्य ततो योगान्तमश्नुते ॥ *Ibid*, Sl 185,
- 4 अध्यात्म भावना ध्यान समता वृत्तिसंक्षय ।
मोक्षेण योजनाद् योग एष श्रेष्ठो यथोत्तरम् ॥ *Yogavimśikā* Sl 31

- (iii) Dhyāna (iv) Samatā
(v) Vṛttisamkṣaya

The detailed description shall be given later

b Who Qualifies for Yoga

Before discussing who qualifies for yoga, Ācārya Haribhadraśūri has talked at length about the yogin. The yogin according to him is one who moves to the best of his abilities towards the city that is his desired target. He is also called Iṣṭapura-pāthika. One who starts progress on the path of yoga-sādhana to the best of one's abilities still qualifies as a yogin even if he has not fully internalized yoga in the shape of fully achieved qualities like *Guru vimayac*.¹

Types of Yogis

Ācārya Haribhadraśūri mentions four types of yogis

- (1) Kulayogin (2) Gotrayogin
(3) Pravṛtta-cakra yogin and (4) Nispanna yogin

1 Kulayogin

The yogis who are born in a yogin family are by nature yogadharmī and follow the path of yoga. They have no ill-will for anyone. The dicty Guru and dharma are instinctively dear to them. They are kind, humble, intelligent and have control over their senses.²

2 Gotra Yogin

Gotra yogis are those yogis who are born in the land of India under the Āryakṣetra.³ This so because means and motivations of

- 1 अद्वेष्टेण ऋक्षन्तो समयं सतीए इट्ठपुरपहिओ।
जह तह गुरुविणयाइसू पयट्ठओ एत्थ जोगिति॥ *Yogabindu*
Gāthā 7
- 2 कुलादियोगभेदेन चतुर्धा योगिनो सन्त।
अतः परोपकारोऽपि लोशतो न विरुध्यते॥ *Yogadṛṣṭisamuccaya*
Sl. 208
- 3 ये योगिना कुले जातास्तद्धर्मानुगताश्च ये।
कुलयोगिन उच्यन्ते गोत्रवन्तोऽपि नापरे॥ *Ibid* Sl. 210
- 4 सर्वत्राऽद्वेषिणश्चैते गुरुदेवद्विजप्रिया।
दयालवो विनीताश्च बोधवन्तो यतेन्द्रिया। *Ibid* Sl. 211
- 5 See *Jaina Yoga kā Ālocanātmaka Addhyagan* p 71

favouring *yogasādhana* are always within easy reach. It is different matter that the glory of the land and the easy availability of means do not by themselves suffice for attaining the *siddhi* of *yogasādhana*. It, in fact, depends on the *sādhaka*'s own dignity, suitability and deserving nature. A *Gotra* yogin does not possess such suitability and deserving nature. Even when the means are within easy reach, he does not follow *yama*, *nivama*. Here his leanings become worldliness-oriented. So such a person cannot be taken as qualifying for *yoga*.

3 *Pravṛttacakra* yogin

When one uses a stick in a calculated way to give motion to a wheel this can be done by touching the stick properly at any given point. The same applies to *yoga*. Wherever the *yogacakra* touches inclination towards *yoga* starts. The people thus touched are called *pravṛttacakra* yogis.¹

Two of the four divisions of *Yama* (*Ichchāyama* and *Pravṛtti yama*)—are already mastered by such yogis and they are constantly endeavouring to master *sthirayama* and *siddhiyama*. The *pravṛttacakra* yogin is equipped with eight *guṇas*.² These *guṇas* (qualities) are

(i) *Sūśrūṣā* The intense desire to hear talk of *sad-tattva* is *sūśrūṣā*.

(ii) *Śravaṇa* *Śravaṇa* is the name given to attentively listening to *vītarāgavāṇī* at the same time contemplating and probing its meaning.

(iii) *Grahaṇa* (*Grahaṇa* is internalizing what one hears).

(iv) *Dhāraṇa* *Dhāraṇa* is getting stabilized with the acquired *samskāras* in the mind.

(v) *Vijñāna* Here *Vijñāna* means a special kind of knowl-

1 प्रवृत्तचक्रास्तु पुनर्यमद्वयसमाश्रया ।

शेषद्वयार्थिनोऽत्यन्त शुश्रूषाविगुणान्विता ।। *Ibid* Śl, 212

2 यमाश्चतुर्विधा इच्छाप्रवृत्ति स्थैर्यसिद्धय ।

Yogabhedha Dvātrīṅśikā Śl 25

3 *Yogaśāstrīyamuccaya*, a Sanskrit commentary on Śl 212

(iii) **Grahana** Grahana is internalizing what one hears

(iv) **Dhāraṇa** Dhāraṇa is getting stabilized with the acquired samskāras in the mind

(v) **Vijñāna** Here Vijñāna means a special kind of knowledge i.e. consolidating the awareness already acquired

(vi) **Ṭhā** It is thinking, contemplating, consulting and removing of doubts

(vii) **Apoha** After argument and counter-argument there follows a resolution of bādha Amsaka It is called Apoha

(viii) **Tattvabhūmveśa** It is the settling of tattva in one's inner being

A yogin has three Avāncakas

(i) Yogavāncaka

(ii) Kṛyāvāncaka

(iii) Phalāvāncaka

A Pravṛtticakra yogin is able to achieve all the three What results from there is invincible and that is called the third phalāvāncakra¹

¹ A pravṛtticakra yogin first embraces Yogavāncakra then the other two Avāncakas also come to him

For the sake of ātman's improvement and progress the pravṛtticakra yogin observes yama and niyamas and keeps clearing the hurdles one by one created by attachment and dveṣa

4 Nīṣpanna Yogin

One whose yoga has been consummated or completed is Nīṣpanna yogin Such a yogin is very close to siddhi and hence does not need all the trappings of religion His leaning comes to

1 क्रियायोगफलारव्य यत् श्रूयतेऽवचक्रत्रयम्।

साधुनाश्रित्य परममिषुलक्ष्यप्रियोपमम्॥ *Yogaśāstra* Samuccaya Śl

34

2 आद्यावच्चकयोगाप्त्या तदन्यद्वयलाभिन।

एतोऽधिकारिणो योगप्रयोगस्येति तद्विद॥ *Ibid* Śl 213

be spontaneously or instinctively religious

A person is considered qualified for yoga when he is firmly on the path of following cāritra is free from the intensity of the śuklapakṣa-based-tempting karma which in there is the last pudgal parāvarta, and has broken the shackles of the Karma complex which leads to attachment¹

Types of yogādhikāris According to *Yogabindu* the sādhakas who qualify for yoga are of two types (i) Acarmāvarṭin (ii) Carmāvarṭin

(i) Acarmāvarṭin

This kind of sādaka is under the strong influence of feelings like involvement. So his leanings are blatantly worldly. He is without discrimination and has an orientation and opposite to spiritual thoughts and actions². Due to the temptation of and involvement in worldly materials being strong, Jīva is also called Bhavābhinandī. Though such an acarmāvarṭin or Bhavābhinandī Jīva does observe religious Vratas and niyamas, all this lacks śraddhā (devotion). All that he does (whether it is saddharma or worldly actions) is done by himself only for the sake of fame and prestige. From this point of view the name Lokapanikṭi kṛtādara is also given to him³.

A person with such tendencies is never in a stable state and he is involved in āhāra, fear maithuna and parigraha that leads to sorrow and he is always perturbed. He is always busy also maligning and harming others. Such a person has a kinds nature and is fearful, jealous and foolish. He does not help others and

1 (क) चरमे पुद्गलावर्ते यतो य शुक्लपाक्षिक ।

भिन्नग्रन्थिश्चस्त्री च तस्यैवैतदुदाहृतम् ॥ *Yogabindu*, Śl 72

(ख) अहिगारी पुण एतथ विण्णेओ अपुणबधाइ ति ।

तह तह नियत्तमयई-अहिगारोऽणेममेओ ति । *Yogaśataka Gāthā* 9

2 प्रदीर्घमवसद्भावान्मालिन्यातिशयात् तथा ।

अतत्त्वाभिनिवेशाच्च नान्येष्वन्यस्य जातुचित् ॥ *Yogabindu*, Śl 73

3 भवाभिनन्दी प्रायस्त्रिसङ्गा एव दुःखिता ।

केचित् धर्मवृत्तोऽपि स्युर्लोकभक्तिकृतादरा ॥ *Ibid*, Śl 76 & 88

4 क्षुद्रो लाभरतिर्दीनो मत्सरी भयवान् शठ ।

अङ्गो भवाभिनेन्दी स्यान्निष्फलाम्यसगत ॥ *Ibid*, Śl 87

is caught in māyā ⁴ Sādhaka's with such a nature cannot become yogis because even when they follow yama and niyama they lack the purity of the inner being. Those persons also cannot qualify for yoga who take to yogasādhana mainly for the sake of worldly prestige or worldly ostentation.

(ii) Carmāvartin

Actually this is where yoga sādhanā begins ¹ Carma and Āvarta make Carmāvartā. Carma means ultimate or final and āvarta means whirlpool, wheel bank or Āvarta of pudgals. Thus the sādhanā established in the whirlpool comes to be called Carmāvartin.

In this the sādhanā is by nature sweet, pure and purified. The minimum of attachment is there but the layer surrounding him is not thick. Delusion is also quite dim and faint. He is of sukla-pakṣa and has had his Granthibheda ² His leaning in saṃskāra and involvement therein is extremely limited ³ When the sādhanā performs same religious rituals and observances after having fully purified himself intrinsically then the Jain tradition calls even that as yoga.

Progressing on the path of spiritual sublimation, the Carmāvartin sādhanā achieves samatā. He has neither attachment nor antipathy irrespective of loved and not-loved, beautiful or not-beautiful. All the temptations and delusions come to be eliminated in this case.

The question of who qualifies for yoga has received consideration also from Pātañjali whose theory about knowledge of yoga is extremely subtle. According to him those who qualify for yoga are one of two kinds: Bhavapratyaya yogādhikārī and Upāyapratyaya

1 See *Yogasataka* Appendix p 19

2 नवनीताविकल्पस्तच्चरमावर्त इष्यते।

अत्रैवविमलो भावो गोपेन्द्रोऽपि यदम्यद्यात् *Yogalaksdva*, Sl 18

3 चरमे पुद्गलावर्ते यतो य शुक्लपाक्षिक।

भिन्नग्रन्थिश्चरित्री च तस्यैवेतदुदाहृतम्॥ *Yogabindu* Sl 72

4 चरमावर्तिनो जन्ता सिद्धेरासन्नता ध्रुवम्।

भूयासोऽमी व्यतिक्रान्तास्तेष्वेको बिन्दुरम्बुद्धौ॥

Muktyachesaṃprādhānya Dvātrinsikā Sl 38

5 See *Yogalaksana Dvātrinsikā*, Sl 22

6 भवप्रत्ययो विदेशप्रकृतिलयानाम्। *Pātañjalyogasūtra* 1.19

7 See *Pātañjalyogasūtra* ka *Addhyayana* p 148

yogādhikāri ' He has further divided Bhavapratyaya into two kinds

(1) Videya (2) Prakṛtilaya According to Bhojavṛttikāra, the name videya yogin is given to those yogis who enter the Vitarka-based and Vicāra-based states and equate with mokṣa the extreme bliss that they find there⁷

On the other hand the sādhakas who prefer Asmitā-based samādhi and equate Ātmā with the Asmitavṛtti thus aroused in the mind and hence consider themselves blessed are prakṛtilaya yogis¹ Yogis of both these kinds do achieve identification with the five mahābhūtas sense and five subtle elements through Vitarka based and Vicāra-based samādhi and hence forsake Ātmadhyāsa with body but they are unable to attain mokṣa because they are still deprived of authentic self realization That the emergence of bliss is by itself not mokṣa is implied in the following observation for Sāṃkhya philosophy नानन्दाभिव्यक्तिर्युक्ति विधर्मत्वात्² This is so because being identified with cause alone does not bring about mokṣa That is just like a dip in water

Just as a diver has to come out of water sooner or later because it is not possible for him to remain in water for ever in the same way Prakṛtilayas also have to assume the body in order to attain tattvajñāna after having enjoyed bliss for a limited period⁴

Clarifying the idea of Bhavapratyaya it has been stated that Bhava is birth and pratyaya is coming face to face or getting identified with Bhavapratyaya thus amounts to knowledge got at birth In the context of yoga that will become eligibility or knowledge got at birth In the context of Bhavapratyaya the meaning would be being equipped with the right qualifications for Asamprajñāta Samādhi right from the time of birth⁵

1 Bhaṭṭacārya, Pātañjal yogasūtra para Bhojavṛtti, p 29

2 Sāṃkhyasūtra, 5 74

3 न कारणलात् कृतकृत्यता मग्नबदुत्थानात् Sāṃkhyasūtra, 3 54

4 यथा प्रकृतिलया साधिकारेचेतसि प्रकृतितीने कैवल्यपदमिव अनुभवन्ति यावन्नपुनरावर्ततेऽधिकारवशान्वितम् Pātañjalayogasūtrān Bhāṣya, p 60

5 Pātañjalayoga Eka Adhyāyam p 149

period of time¹ Videhas and prakṛtilayas are equipped right from birth with qualifications for achieving Asamprajñāta samādhi because their involvement with the world has a fixed duration and no more

Upapratyaya yogis are different. They attain their Asamprajñāta samādhi gradually and through endeavours like śraddhā, Vīrya, smṛti, samādhi and prajñā.² Both Bhoja and Vyasa take śraddhā to be the joy of the mind. They equate smṛti with retaining knowledge coming out of experience and samādhi with samāhita. Discrimination regarding knowable matter is prajñā. The sequence they envisaged by them for attaining Asamprajñāta samādhi is from śraddhā to vīrya, from vīrya to smṛti, from smṛti to samādhi, from samādhi to knowledge of reality, from knowledge of reality to paravairājñā and from paravairājñā to Asamprajñāta Samādhi.³

On the basis of intensity or lack of intensity with regard to the methods stated above, Sūtrakāra Patañjali has put forward three categories⁴ of Adhikāris.

- (i) Mrdupāya
- (ii) Madhyopāya, and
- (iii) Adhimātropāya

They are further divided into sub-categories on the basis of intensity or lack of intensity of impulses. The nine categories thus arrived at are⁵

- (i) Mrdupāya Mrdusamvega
- (ii) Mrdupāya Madhyasamvega
- (iii) Mrdupāya Tīvrasamvega
- (iv) Madhyopāya Mrdusamvega
- (v) Madhyopāya Madhyasamvega
- (vi) Madhyopādhyā Tīvrasamvega
- (vii) Adhimatropāya Mrdusamvega
- (viii) Adhimatropāya Madhyasamvega and

1 Pātañjalayogasūtra, 1.19 Vyāsa Bhaṣya on it

2 Pātañjala Darsana Prakāśha 1.19 A Pravacana

3 अद्वादीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् । Pātañjalayogasūtra 1.20

4 Pātañjalayogasūtra 1.20 Bhojavṛtti on it

5 मृदुमध्याधिमत्त्रत्वात्ततोऽपि विशेषः । Pātañjalayogasūtra, 1.22
Ib'id 1.22 Bhojavṛtti

(ix) Adhimatropāya Tivrāsamvega

Bhoja has taken samvega to mean action causing samsāra of a consolidated kind¹ Because resistance to the tendencies of the mind is achieved on the strength of both practice and vairājña, it is not out of place to establish same kind of equivalence between vairājña and Samvega²

Upāyas are related to Abhyāsa or action-oriented sādhanā Accordingly when one equates samvega and Vairājña then there is need for a classification based on presence or lack of intensity (even as samvega and vairājña relate to means of arriving at yogaphala) Though dividing sādhakas on one kind of consideration gives us nine categories, yet the main categories are three only if we go by the division made by sūtras These three are Mrdupāya Madhyopāya and Adhimatropāya

These very three kinds of Adhikārtis have been categorised by commentators and interpreters as Ārusakṣa (slow yunjan a (madhvama) and yogārūḍha (uttama) respectively Thus Mrdupāya is also called Mandādhikārti or ārurukṣa Madhyopāya is called Madhyamādhikārti or yunjana and Adhimatropāya is called Utamādhikārti or yogārūḍha

Outlining the yoga of each of these three kinds of Adhikārtis Sūtrakāra has indicated that for utamādhikārti the desired yoga is Abhyāsa in prathamāpāda vairājña and Īsvara Pranidhānā For Madhyamādhikārti it is kṛyā-yoga and for mandādhikārti it is Astānga-yoga, Bhāvaganeṣa has also approved of this⁴

Though Bhoja and Vyāsa have identified samāhita citta for Utamādhikārti and vyutthiticitta for madhyamādhikārti and mandādhikārti then stance is not different from

1 सवेग क्रियाहेतु दृढतर सस्कार । Ibid, 1 21

2 सवेग वैराग्यम् । Tattvavaiśārādī, 2, 21

3 योगाधिकारिणास्त्रिविधा मन्दमध्यमोत्तमा क्रमेणारुरुक्षुयुजान योगारुढरूपः ।
Pātāñjalayogasūtra and Bhāvaganeṣa vṛtti on it, 2 1

4 Ibid

this Viññānabhikṣu in the *Yogavārtuka* has more clearly explained the provisions of Kriyāyoga and Astāngayoga for the manda and Madhyama adhikāris respectively

Grounds of Yoga Though from the spiritual point of view the seminal ideas of yoga are available even in ancient Jain Āgamas the credit for progressively organizing them and thus establishing Jain yoga as a separate entity goes originally to Ācārya Haribhadrasūri only

Ācharya Suri has presented the complete and systematic study of Jain yoga in his four major works. He has outlined five grounds of Jain yoga¹ which are

- (1) Adhyātma (2) Bhāvanā (3) Dhyāna
- (4) Samatā and (5) Vrtusamkshaya

Both the samprajñāta and asamprajñāta samādhis described in the *Yogasutra* of Patanjali get incorporated in it

(1) Adhyātma Yoga

Jain Āgamas² time and again exhort the soul desiring mokṣa to become Adhyātma yogin. The reason for this is that the practice of Adhyātma yoga is extremely desirable for the development of character. That is why the Ācārya has laid down the instruction

1 *Pāṇjalayoga Eka Adhyayana* p 150

2 पूर्वपादे ह्युत्तमाधिकारिणाम् अभ्यासवराग्ये एव योगयो साधनमुक्तम् ततश्च मन्दाधिकारिणाम् तप स्वाध्यायेश्वरप्रणिधानान्यपि केवलानि सानान्येतत्पादस्यादावुक्तानि। अतः पर मन्दादिणाम् यमादीन्यपि योगसाधनानि वक्तव्यानि ज्ञानसाधनप्रसंगेन। *Yogavārtuka* 2.28

3 अध्यात्म भावना ध्यान समता वृत्तिसंशय ।

मोक्षेण योजनाद्योग एष श्रेष्ठो यथोत्तरम्॥ *Yogabindu* Sl 31

4 (a) अज्ज्ञप्पजोगसुद्धादाण उवदिटिटए ठिअप्पा। *Sūtrakṛtanga* I 16.3

(b) अज्ज्ञप्प ज्ज्ञाणजुत्ते (अध्यात्मध्यानयुक्त) This aphorism has been explained in the following way in *Prasnavyākaraṇa*

3 *Samvatadvāra*

अध्यात्मनि आत्मानमधिकृत्य आत्मात्मन ध्यान चित्तनिरोध तेन युक्त ।

Ibid

for the mumukṣu sādḥaka to observe Adhyātma yoga foremost

While defining the very purport of Adhyātmā yoga the Ācārya has remarked ‘‘The maintenance of good conduct accompanied by anuvrata and mahāvratā and the meditation of tattva simultaneously with the feeling of friendliness is known Adhyātmā yoga’¹ ‘Adhyātmā is constituted of with the combining of the works Adhū’ and ‘Ātmā which implies that the Ātmā (soul) should be kept intact with the soul. It further implies that the soul that moves within itself is Adhyātmā. Adhyātmā also happens through a variety of activities related to that’²

The following adjectives prescribed for describing the meditation of tattva in adhyātmā yoga stand very important

- (i) Aucityā
- (ii) Vṛttasamavṛtattva
- (iii) Āgamānusārittva and
- (iv) Friendliness etc

An elaboration and study of them makes Adhyātmā very clear

(a) Aucityad

The commentator explains-औचित्याद् ‘उचित प्रवृत्तिरूपात् e.g. the Adhyātmā is testified by practice of good conducts as specified by the śāstras

(b) Vṛttayuktasya

The commentator writes वृत्तयुक्तस्याणुव्रतमहाव्रतसमन्वितस्य, e.g. the Adhyātmā get testified by observance of the anuvrata and mahāvratā etc

(C) VacanāttattvacIntanam

The commentator writer – वचनाज्जिनप्रणीतात् तत्त्वचिन्तन जीवादिपदार्थसार्थपर्यालोचनम् e.g., The Adhyātmā is testified by

1 औचित्याद् वृत्तयुक्तस्य वचनातत्त्वचिन्तनम्।

मैत्र्यादिसारमत्यन्तमध्यात्म तद्विद्यो विदुः ॥ Yogabindu Śl 358

2 एव विचित्रमध्यात्ममेतदन्वर्थयोगतः ।

आत्मन्यधीतिसवृत्तेर्ज्ञेयमध्यात्मचिन्तकैः ॥ Ibid Śl 404

and see its Sanskrit commentary

meditating upon the tattvas (elements) like jTva, AjTva, virtue, sin, Āsrava, Samvara, nirjarā bandha and mokṣa etc created by the Lord Jina

(d) Mantrādisāram

The commentator says – मैत्रीप्रमोदकरुणा माध्यस्थप्रधानै सत्त्वादिषु अत्यन्तमीव किमित्याह अध्यात्म-योग-विशेषम्' e g, The Adhyātma gets testified by meditation and observance of friendliness with all the creatures of the world¹

Ācārya Hemchandra is of the view that the conception of these emotions produces a sort of chemical which further testifies the contemplation² Ācārva Mahāsvāti has quoted these emotions in his Tattvārthasūtra understanding them as essential for the mahāvratas like non-violence etc³ Ācārya Patañjali has also mentioned the four emotions which are instrumental in making the mind cheertful⁴

Thus it becomes clear from the above analysis that the emotions like friendliness etc are essential for the Adhyātma which has prompted Ācārya Haribhadrāsūri to place them in the yoga. These are also called spiritual emotions and they are further reinterpreted hereunder Mitrī Bhāvanā. The Āvaśyakasūtra amongst the Jain Āgamas is very important one. The Jain Śramaṇa as well as śramaṇT recite and study these sūtras in the daily morning and evening. It is written therein

मित्री मे सब्बभूएसु वेर मज्झण केणइ' e g, I am in friendliness with all the creatures of the world having one sense organs to five senses. I don't nurture any enemy with anybody. This is of course a sublime instance of friendliness. What 'Mitrī' implies

1 See Yogabindu, §1 358 and Sanskrit commentary on it, p 249

2 मैत्रीप्रमोदकारुण्यमाध्यस्थानि नियोजयेत्।

धर्म ध्यानमुपस्कर्तुं तद्धि तस्य रसायनम्॥ Yogaśāstra, 4.11

3 मैत्रीप्रमोदकारुण्यमाध्यस्थानि सत्त्वगुणाधिकविलस्यमानाऽविनयेषु।
Tattvārthasūtra, 7.6

4 मैत्रीकरुणामुदितोपेक्षाणां सुखदुःख

पुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम्॥ Patañjalayogasūtra, 4.117

5 See Āvaśyakasūtra Āvaśyaka 4

is to create the feeling of oneness with others and not to desire for causing pain to others¹ 'I am related with all the creatures of this world and all of them have done some or other good to me. So, all of them are my family members and well-wishers. This kind of contemplation is called *maitrī* (friendliness) -

Ācārya Śubhachandra says, "All the creatures of the world should live happily untouched of pain, sufferings and disasters. They must not nurture any animosity with one another. Do not commit sins and never defeat anybody. This is the feeling for friendliness² -

Thus it can be inferred from these facts that *Maitrī* (friendliness) *Bhāvanā* is, e.g. the thinking of the well-being of all the creatures, wish for the good and progress of life, and desire for the *sattva* to be free from all the sins or miseries.

The *Yajurveda* focusses on the inspiration derived from the determination for friendship. ALL the creatures should look at me as a friend. I shall also look at others with eyes of friendship as well. We all look at one another as friends.

मित्रस्य मा चक्षुषा सर्वाणि भूतानि समक्षिन्ताम्। मित्रस्याह
चक्षुषा सर्वाणि भूतानि समी। मित्रस्य चक्षुषा समीक्षा महे।³

Such feelings of friendliness remove the indifference in the heart of the *sādhaka* and amity prevails there. The *sādhaka* who perceives the entire world as equal has his *Bhedabuddhi* gets lost, and he does neither good nor bad to anybody⁴.

1 परेषां दुःखामुपलब्ध्यभिलाषा मैत्री। *Sarvārthasiddhi* 7.11

2 सर्वे पितृमातृपितृव्यमातृपुत्राङ्गजा स्त्रीभगिनीस्तुषात्वम्।
जीवाप्रपन्नाबहुशस्तदेतत् कुटुम्बमेवेति परो न कश्चित्॥
Bhāvanāyoga Eka vislesana, p. 360

3 जीवन्तु जन्तवः सर्वे क्लेशव्यसनवर्जिता।
प्राप्नुवन्ति सुखं त्यक्त्वा वैरं पापं पराभवम्॥ *Jñānava*, 27.7 and
cf. मा कार्षात्कोऽपि पापानि मा च सूत्कोऽपि दुःखितः।
मुच्यतां जगदप्येषामिति मैत्रीनिगद्यते॥ *Yogaśāstra* 4.118

4 *Yajurveda*, 36.18

5 सख्यं जगत्सु समयाणुपेही।
पियमप्यियं कस्स वि नो करेज्जा॥ *Sūtrakṛtāṅgāsūtra*, 1.10.6

मित्रस्य मा चक्षुषा सर्वाणि भूतानि समक्षिन्ताम्। मित्रस्याह
चक्षुषा सर्वाणि भूतानि समी। मित्रस्य चक्षुषा समीक्षा महे।¹

Such feelings of friendliness remove the indifference in the heart of the sādhaḥ and amity prevails there. The sādhaḥ who perceives the entire world as equal his Bheda-buddhi gets lost and he does neither good nor bad to anybody.

Pramoda Bhāvanā

Pramoda is the second Bhāvanā of Adhyātma. The meaning of Prāmōda is written in *Sarvārthasiddhi* a commentary of *Tattvārthasiddhi*. Prāmōda is the expression of the cheerfulness of face, devotion of heart and affection.

वदन प्रसादादिभिरभिव्यज्यमानान्तर्भावितराग प्रमोदः।²

Upadhyayvinay Vijay says Prāmōdabhava is the tendency and aptitude for virtues भवेत् प्रमोदोगुणपक्षपातः।³

Acārya Hemchandra explains the term Prāmōda. It is the bhāvanā to respect and appreciate the qualities of those great men who have renounced all the demerits pertaining to violence etc. and have got the vision to perceive the real object.⁴ Prāmōda is also described as Mudita. According to Acārya Sābhachandra Mudita is the Prāmōda or happiness with the qualities of such noblemen who observe penance, study the Sāstras and concentrate on the yama and niyama, who see with the eyes of wisdom and have controlled the senses, mind and passions, who excel in the

1. *Sarvārthasiddhi* 7/11/349 (vṛtti)

2. *Santasudhārāsa*, Prāmōda Bhāvanā, 13/3

3. अपास्ताशेषदोषाणां वस्तुतत्त्वावलोकनात्।

गुणेषु पक्षपातोऽयं स प्रमोदः प्रकीर्तितः ॥ *Yogasāstra* 4/119

4. तपश्चतुष्टयं युक्तचेतसा ज्ञानचक्षुषाम्।

विजिताक्षकषायाणां स्वतत्त्वाभ्यासशालिनाम्॥

जगत्त्रयचमत्कारिचरणाधितिष्ठितात्मानाम्।

तद्गुणेषु प्रमोदो यः सदाभिः सा भुदिता मता ॥ *Jñānava* 2/7/11/12

5. नमो महदभ्यो नमो अर्भकेभ्यो

नमो युवयोभ्यो नमो नाशिनेभ्यः । *Rgveda* 1/27/13

meditation of the supreme entity and possess the sort of purified soul that astonishes the world¹

A verse from Rgveda however reflects the same expression 'We bow to all great (elder) younger and oldmen's guṇas (qualities)' This again establishes that everybody should have respect for the qualities of others²

While giving constant inspiration for the appreciation of merits Lord Mahavir says—Be worshipping the merits until the sarī sabhedā i.e. death- कखेगुणे जावशरीरमेअ³

Thus it becomes evident from these facts that the sādḥaka should appreciate the merits of the elders without any prejudices whatsoever and feel glad with them

In this way there arises the sense of appreciation for merits in the heart of the sādḥaka by Pramoda Bhāvanā under the Adhyātma and the prejudices disappear paving the path of equality

Karuṇā Bhāvanā

Under this feeling for compassion (Karuṇā) the sādḥaka is always keen to remove other's miseries. It is because every person of the world aspires for happiness not misery⁴

Therefore while defining compassion (Karuṇā) The Vārtikakāra Ācārya Akalanḥka writes that the favour to the distressed person is called compassion⁵ Compassion is the endeavour to remove the

1 मिथ्य सन्त प्रशस्तय । Ibid 1 26 9

2 Uttarāddhyayana-sūtra, 4 13

3 सखेपाणापिआउया सुहसाया दु ख पडिकूला । Ācāranga-sūtra, 1 2 3

4 दीनानुग्रहभाव कारुण्यम् । Tattvārthavārtika, 7 11 3 58 19

5 दैन्यशोकसमुत्त्रासरोगपीडादितात्मसु ।

बधबन्धनरुद्धेषु याचमानेषु जीवितम् ।।

क्षुत्तृटभ्रमाभिभूतेषु शीताद्यैष्यथितेषु च ।

अविरुद्धेषु निस्त्रिंशैर्यात्मानेषु निर्दयम् ।।

मरणात्तेषु जीवेषु यत्प्रतीकारवाञ्छया ।

अनुग्रहमतिसेय करुणोति प्रकीर्तिता ।। Jñānaraṇava, 27-7-8-9

bonds¹ The realization of other's grief and getting melted with it is called compassion² There goes a saying—दीन दुखी जीवो पर मेरे डर से करुणा स्रोत बहे।³

Thus the feeling of compassion causes the sādhaḥa forget his vanity and he is instilled with the feeling of sacrifice for others. He does not bother about his joys rather deriving pleasure in other's joys.

Mādhyastha Bhāvanā

The sādhaḥa should not nurture any jealousy even with the bad and cruel person rather he should ignore the wrong deeds. That is Mādhyastha Bhāvanā. This helps the sādhaḥa remain constantly happy and giving boost to the prevalence of equality. The Ācārāṅgaśūtra describes the sādhaḥa to remain aligned even in case, of a bad element and not getting exasperated with their wrong deeds. Such a person is called the greatest wiseman⁴ The sādhaḥa who gets infatuated with some interesting objects, he also develops hatred towards the bad elements. So this causes the sādhaḥa to become glad and perturbed in the changing circumstances. He thus remains in a situation of what to do in both of the states⁵.

The Bhāva (feeling) of negligence is borne by the person who has a mediatory attitude towards the activities of the people indulging in drinking, flesh-eating and cohabitation with others' wives and who are greedy, cruel and wrong-doers, the back-biters of their

1 दीनेष्वातेषु भीतेषु याचमानेषु जीवितम्।

प्रतीकारपराबुद्धिं कारुण्यमभिधीयते॥ Yogaśāstra, 4.128

2 शरीर मानस स्वाभाविक च दुःखमसह्यानुतती दृष्ट्वा हा बराका। मिथ्यादर्शनेनाविरत्या कषायेणाऽशुभेन च समुपार्जिताशुभकर्म पर्याय पुद्गलस्कन्धतदुपोदभवा विपदी विवशा प्राप्नुवन्ति इति करुणा > अनुकम्पा भगवती आ० विवरण।

3 See Mero Bhāvanā

4 उवेहरण बहिया य लोग, से सबलोगाम्मि जे केइ विष्णू।
Ācārāṅgaśūtra, 1.43

5 एगन्तस्ते रुइरसि भावे अतालि हो कुणइ पओस।
दुखस्स सपीलमुवेइ बाले न लिप्पइ तेण मुणी विरागी॥
Uttarā 32-91

preceptors and taking interest in self-praise

This is Mādhyastha Bhāvanā¹ These are very beautifully uttered- देख दूसरों की बढ़ती को कभी न ईर्ष्या भाव धरें।

A sādḥaka has to sometimes become neutral for stabilizing the Māhāvratas like Ahimsā etc. It is due to this that there has been made the provision for Mādhyastha Bhāvanā in spiritual field. It is advisable to be neutral with the person having no saṃskāra and unable to grasp even an iota of knowledge despite of the best efforts for making him a knowledgeable one. Therefore the subject of Mādhyastha Bhāvanā is the person who is unable to attain knowledge²

A person who does not listen to the advices beneficial to him you don't be enraged at this. Even you do not scold him. It is harmful to him not to you. So a person scolding him, or getting exasperated for his heedlessness is bound to get mentally distracted and loosing his own cheerfulness³. Thus the sādḥaka should remain neutral with mediatory feeling. Such a sādḥaka gets regard⁴ and the state of becoming neutral between the states of pleasure and displeasure is known as Vītarāga. That is why the yogī sādḥaka has an equal vision for the entire world not bothering about the good or bad for anybody. He rather prefers better to have his mediatory feeling⁵.

1 क्रोधविद्वेषु सत्त्वेषु निस्त्रिशकूरकर्मसु।

मधु मास सुरान्यस्त्रीलुब्धेस्वत्यन्तपापिषु॥

देवागमयति द्रातनिन्दकेष्वात्मशशिषु।

नास्तिकेषु च माध्यस्थ्य तत्सापेक्षा प्रकीर्तिता॥ Jñānava 27 13 14

८। क्रूरकर्मसु नि शक देवता गुरुनिन्दिषु।

आत्मशशिषु योपेक्षा तन्माध्यस्थ्यमुदीरितम्॥ Yogasāstra 4 121

2 Sanghvi Tattvārthasūtra 76 Commentary on it, pp 27172

3 योऽपि न सहते हितुपदेश तदुपरि माकुरु कोप रे।

निष्फलमा कि परजनतप्त्या कुरुषे निजसुखलोप रे।

Śāntasudhārāsa Bhāvanā 164

4 जो रागदीर्सेहि समीप पुज्जी। Dhaśavaī kālika 9 3 11

5 समी जो तेषु य वीयरानो। Uttarasūtra, 32 22

6 सख जग तू समयाणुपेही पियमपिय कस्स विनो करेज्जा।

Sūtrakṛtāṅga 1 30 6

and loosing his own cheerfulness³ Thus the sādḥaka should remain neutral with mediatory feeling Such a sādḥaka gets regard⁴ and the state of becoming neutral between the states of pleasure and displeasure is known as Vitarāga⁵ That is why the yogī sādḥaka has an equal vision for the entire world not bothering about the good or bad for anybody He rather prefers better to have his mediatory feeling⁶

Why to desire for an object in this world which is already known to be perishable? Therefore the sādḥaka has to remain a Mādhyasthā¹

The constant thinking and meditating over these four Bhāvanās (emotions) the yogī sādḥaka of Adhyātma gets the feeling of jealousy eliminated and compassion prevails there He also gets rid of the entangledness of guṇas and avarice as well as illwill This paves the way of the sādḥaka to get initiated in his yogasādhana properly

The sādḥaka who understands the true form of such type of Adhyātma yoga, his sins get abolished and he gets strengthened His mind becomes happy and he enjoys the real cognition leading him to mokṣa²

(2) Bhāvanā (Vairājña Bhāvanā)

Bhāvanā is the second ground of yoga according to Ācārya Haribhadrāsūri Bhāvanās have got very important place in life

-
- 1 स्याद्यदि किञ्चिद् स्थायिवस्तु तत्र रुचि स्यादुच्चिता नास्ति स्थिर किञ्चिदपि दृश्यम् तस्मात् स्यात् साऽनुचिता॥ Bhāvanāśataka Mādhyastha Bhāvanā Sl 2
 - 2 सुखीर्ष्या दुःखतोषेक्षा पुण्यद्वेषधर्मिषु।
रागद्वेषीत्येन्नेता लब्ध्वा अध्यात्म समाचरेत्॥
Yogabhedā Dwātrīṅśika 7
 - 3 So पापक्षय सत्त्व शील ज्ञान च शास्वतम्।
तथानुभव सुसिद्धममृत ह्यद एव तु॥ Yogabindu Sl 359
and cf Yogabhedā Dwātrīṅśikā Sl 8
 - 4 See Uttarādhyāyan and commentary 29 22
 - 5 भावोऽन्त करणस्य परिणति विशेष । Achār Commentary, 125
 - 6 भाव्यतेऽनयेति भावना । Āvasyakasūtra⁵ Commentary by Haribhadrāsūri

The word 'Bhāvanā' derives its origin from the word 'bhāva' भावतीति भावना, Bhāva means a concept or meaning Ācārya Sīlānka makes the word Bhāva clear भावश्चिन्ताभिप्रायः¹ 16 Bhāva is the meaning of citta. The particular change in the conscience is Bhāva defines the Ācārāṅgasūtra² 17 is the Bhāva that turns to be Bhāvanā. So, Ācārya Haribhadra writes in a commentary of Āvasyakasūtra that Bhāvanā is the Saṃskāra of the mind of a Sādhaka³ Ācārya Malayagiri calls the parikarma i.e. the decoration of thoughts as Bhāvanā. It is like the practice of beautifying the body with the besmearing of oil and scent. Similarly Bhāvanā is the correlation of thoughts with other thoughts – परिकर्म्येति वा भावनेति वा⁴

The waves of thought which crop up time and again are known as Bhāvanā and enterprise – अव्यवच्छिन्नपूर्वपूर्वतरसंस्कारस्य पुनः पुनस्तदनुष्ठानरूपाश्रयनेति। The ever incessant flow of Saṃskāra-waves and the conversion of those waves into action is called Bhāvanā. Therefore the Jaina Ācāryas have called the incessant thinking as Bhāvanā⁵

Bhāvanā and Anuprekṣā

The Āgamas have the word Anuprekṣā instead of Bhāvanā. In the chapter on Dhvāna in Sthānāṅgasūtra there has been made mention of four Anuprekṣās each for the Dharmavadhyāna and Śukladhyāna respectively.⁶

Ācārya Umāśvātī has also used Anuprekṣā instead of Bhāvanā अनित्याशरणससारेकत्वान्कवशुचि आस्रवसवर निर्जरा लोकबोधि दुर्लभधर्मवाख्यातावानुचिन्तनमनुप्रेक्षा⁷

Ācārya Kund Kund has also used the word Anuprekṣā in place of Bhāvanā and he wrote an independent work titled Bārava

1 See Vṛhatkalpabhāṣya, Vol. 2, (nāthā 1285 Vṛtu p. 397)

2 See Anuyogdhārām Commentary (Abhidhān) Rajendra Kosha p. 1505

3 Ācārāṅgasūtra, Pratham Śruti Commentary 8.6

4 धम्मस्सण जाणस्य चत्तारि अणुप्पेहाओ पण्णताओ त जहा एगाणुप्पेहा अणिच्चणुप्पेहा असरणुप्पेहा, ससारणुप्पेहा। Sthānāṅgasūtra 4.1

5 Tattvārthasūtra 9.6

6 Uttaraḍḍhyānasūtra 29.22

Lord Gautama replied himself saying the Anupreksā leads the Jīva to renounce the Āyuskarma and takes it to build up the emotions revolving the seven Karmas where the intense bandha becoming loose durable and the fast emotions becoming slow and transitory

Ācārya Haribhadrasūri assumes that the emotion is the pre-stage of Dhyāna¹ Ācārya Suri concludes that emotions get strength by the practice and its repeated practice makes the sādḥaka eligible for Dhyāna

Thus, Bhavana, Anupreksā and Dhyāna often appear to be synonymous. Even then Anupreksā and Bhāvanā inadmittedly denote the same sense. It is said about Bhāvanā – भावनाभवनाशिनी i.e. an auspicious emotion liberates the sādḥaka from the transmigration of birth and death

It occurs in the *Sutrakṛtāṅgasūtra* that the sādḥaka with his soul purified by the Bhāvanāyoga is like a boat in the river. Such sādḥaka attains the supreme power like the boat resting on the bank of a river

भावनाजोगशुद्ध्या जले दावा व आहिया।

णावा व तीरसम्पन्ना सव्वदुक्खाति उट्ठी॥

With the rise of auspicious emotions (Bhāvas) in the soul, the inauspicious ones get automatically checked. Thus Bhāvanā is helpful in the restraint of Karma. The sādḥaka is required to meditate upon the Bhāvanās for establishing religious fervour, asceticism and good conduct.²

Ācārya umāswāti has said that these emotions increase thinking³ samvega and asceticism which motivates the sādḥaka for self-control and self-development.⁴

1 पुष्पकयभासो भावणाहि झाणस्स जागयमुवेइ।

Dhyānasataka Commentary by Haribhadra on Grāthā 30

2 *Sutrakṛtāṅgasūtra* 1.15.5

3 तातश्च सवेगवैराग्यप्रशमसिद्धये।

आलानितामनस्तम्भे मुनिभिर्मोक्षमिच्छुभिः॥ *Jñānava*, 2.6

4 सवेगवैराग्यार्थम्। *Tattvārthasūtra* 7.7

5 वैराग्य उपावन माई चिन्तो अनुप्रेक्षा भाई। *Chhahdhāla* 5.1

According to the *Yogadarsana* Bhāvanā and Jīva are deeply related Self-purification takes place after thinking over Bhāvanās. So, repeated adoration of god develops the Bhāvanā for god (Īśvara) which demands the adoration even further.¹ The achievement of both of these yogas takes the sādḥaka to have the realisation of the Supreme soul (Parmeśvara)

Thus, the Bhāvanās have been extremely described in Jainism. Bhāvanās were for the first time discussed by Kund Kund, the great Ācārya of Digambara tenets in his work 'Bārasa Anubekkhā'

The name itself reflects that these are twelve in number. It was perhaps due to this that the Ācārya made the provision of twelve Anuprekṣās in order to systematize the conception oriented asceticism based on Āgamas since eight Anuprekṣās already find mention in the Āgam.² By addition of four more, the total number of Anuprekṣās has been made twelve. These are given below.³

- | | |
|-------------------|-------------------------|
| 1 Anitya Bhāvanā | 2 Aśarana Bhāvanā |
| 3 Ekatva Bhāvanā, | 4 Anyatva Bhāvanā |
| 5 Samsāra Bhāvanā | 6 Lok Bhāvanā |
| 7 Aśuci Bhāvanā | 8 Āsrava Bhāvanā |
| 9 Samvara Bhāvanā | 10 Nirjarā Bhāvanā |
| 11 Dharma Bhāvanā | 12 Bodhidurlabh Bhāvanā |

Even the Ācāryas later than Ācārya Kund Kund have given much weightage to these Bhāvanās full of asceticism.

Ācārya Umāswatī has very beautifully described the twelve Bhāvanās in his famous works. In two *Tattvārthasūtra*⁴ it has a little reference with its name Anuprekṣā while in *Prasāmaratiprakaraṇa*, the Bhāvanā described as—भावना द्वादशविशुद्धा—is the bestower of asceticism⁵

1 तज्जपस्तदर्थोभवनम् । *Yogadarsana*, Vyasaśāstra 1 28

2 *Sthānāṅgasūtra*, 4 1

3 अद्वयमसरणमेगतमण्णत्तससारलोयमसइत ।

आसवसवरणिज्जरधम्म बोधि च चित्तिज ।। *Bara Anu* 2

4 *Tattvārthasūtra*, 9 7

5 *Prasāmaratī Prasāna*, 8 149-50

Though, these bhāvanās have a bit of difference in order, yet their names and numbers are the same. Besides, several other Ācāryas have highlighted it in their style of expression. Major among them are Śrīmadhvattakār¹ Ācārya Śubhachandra² Ācārya Hemachandra³ Ācārya Nemichandra⁴ Ācārya Somadeva⁵ Swami Kārtikeya,⁶ Upādhyāy Vinayvijay⁷ and Satāvadhāni Ratnachandra⁸

Vairājña Bhāvanā is the becoming of non-attached, fearless towards the twelve Bhāvanās like Anitya etc. by understanding their tendencies and by meditating upon them the sādḥaka gets solace⁹

Therefore it is very necessary for the Adhyātmayogin to conceive these Bhāvanās. This helps the sādḥaka to get his sacraments for wealthowning deteriorate the tattva of spirituality get stable and virtues arise.

Now a brief description of the twelve Bhāvanās, the second ground of yoga and full of asceticism is being described here

1 See Mūlacāra Gāthā 8

2 Jñānārṇava Canto 2

3 Yogasāstra 4 55-56

4 Pravaṇanasāroddhāra Vol. I Dwara p. 455

5 Yasastulokachampā 2 105-57

6 Swami Kārtikeyānuprekṣā

7 Suntasudhārāsa Sl. 7-8

8 Bhāvanā Sataka

9 सुविदिय जगत्स भान्ते निस्सगओ निव्वओ निरासो व।

देरग्ग भाविभयणो ज्ञाण सुनिच्चलो होइ।। Dhyānasataka Gāthā 35

10 जीविय चेव रूप च, विज्जुसपाय चचल।

जत्थ त मुञ्जसी राय पेच्चत्थ नावबुज्जये। Uttarādhyāyan 18 13

(1) Anitya Bhāvanā

Under this Bhāvanā, the perishable objects of the world are thought over and attachment towards them is obliterate. In *Uttarādhyaṇasūtra*, it is said 'The fair complexioned youthful body and the property for which you feel attached are transitory like the flash of lightning in the clouds'.¹ Then why do you get so much attached with these objects?

Ācārya Śubhachandrā says, 'The human being is infatuated with the body and wealth, but all of them are bound to vanish. He adds even further that the body is taken with diseases, the youthfulness is followed by old age, wealth is bound to vanish and life is bound to death. 'Oh the sādḥaka why do you feel attached with them in such states?' Your body is automatically getting rotten'.² Though the body is the outcome of all the human values even then it is perishable like the clouds getting scattered by fast wind.³

The body for which the human being feels so much attached is swift like the drop of dew on the grass in the morning. The human body gets destroyed by the blast of death like that of the dew drop destroyed by gust of air.⁴ So 'Oh Gautam!' you need not be mistaken with any thing else because this body is momen-

- 1 वपुर्विद्धिरुजाक्रान्त जरा कान्त च यौवनम्।
ऐश्वर्यं च विनाशान्त मरणान्तं च जीवितम्॥ *Jñānārṇava*, Canto
- 2 Anitya Bhāvanā Śl,10
- 3 प्रतिक्षणं शीर्यन्ते इति शरीराणि। *Sthānāṅgasūtra*, 501
Abhayadevasūri, Commentary
- 3 शरीरं देहिना सर्वपुरुषार्थनिबन्धनम्।
प्रचण्डपवनोद्धूतं धनाधनविनश्वरम्॥ *Yogasāstra*, 4 58
- 4 कुसुमे जह ओसबिन्दुः शिवं चिट्ठं लम्बमाणम्।
एव मणुयाणजीवियं सयमं गोयमं मा पमायम्॥
Uttarādhyaṇasūtra, 10 2
- 5 इमं सरीरं अणिच्च। *Ibid*, 19 3
- 6 असासम् सरीरम्। *Ibid*, 19 14
- 7 वातोद्धतलितदीकपाङ्कुरसमा लक्ष्मीं जगन्मोहिनाम्।
दृष्ट्वा किं हृदि मोदसे हतमते मत्त्वाममश्रीरिति॥ *Bhāvasataka*
Sl 2

it is not known whether the wealth shall remain with us for longer time-span. Even then most of the people are in hunt of money even the family members want to snatch it, steal away with it, the king wants to grasp it by different legal proceedings. The fire burns it, water causes it flown away, the wealth buried under the earth is taken away by the yakṣas. Even the safest wealth is got wasted by a bad son. One must blame such type of wealth which is just like puppet in the hands of so many dangerous objects.¹

The Ācārya says that the wealth is subjected fluctuation like waves of ocean. The meeting of dear ones is transitory like a dream and the youthfulness is like the cotton of oak (a plant) getting flown away by the current of wind.² The sādhaṅka should therefore concentrate on Anitya Bhāvanā in order to overcome the worldly temptations and to awaken the emotions of Nīmarinatva.³

Thus the sādhaṅkā who considers all the passions transitory and washes away his remaining desires for them, enjoys the real bliss of joy.⁴

(2) Asaraṇa Bhāvanā

With the realization of perishability the sādhaṅka should think over the fact that a perishable object cannot safeguard him. An object which is itself perishable cannot provide shelter to the human being. It cannot protect one from death. It has been mentioned in the *Uttarādhivayanasūtra* that the remaining flock of deer stands

- 1 दयादा स्पृशयन्ति तरकरगणा पुष्पान्ति भूमीभुजो
गुणहन्तिच्छलमाकलय्यहुतभृग् भस्मी करोति क्षणात्।
अम्भ प्लाव्यति क्षितो विनिहत, यक्षा हरन्ते हठाद्
दुर्वृत्तास्तनया नयन्ति निधन धिक् बद्धधीन धनम्॥
Siddhāntaprakaraṇa Śl 44
- 2 कल्लोलचपलालक्ष्मी सगमा स्वप्नसन्निभा।
वात्याव्यतिरेकोत्क्षिप्ततूलतुल्य च यौवनम्॥ *Yogaśāstra* 4 59
- 3 इत्यनित्य जगद्वृत्त स्थिरचित्त प्रतिक्षणम्।
तृष्णा कृष्णाहि मन्त्राय निर्ममत्वाय चिन्तयेत्॥ *Ibid*, 4 60
- 4 चङ्कण महामोह विसये सुणिङ्कण भगुरे सब्धे।
णिविसय कुणह मण जेण सुह उत्तम लहद्द॥
Svāmīkṛtīkeyānupreksā Śl 22

quietly or hides away when a lion takes hold of a deer from the flock

Similar is the state of worldly people. He cannot be liberated from the trap of death-

जहेह सीहो व मिय गहाय मच्चू नर नेइ हु अन्तकाले।

न तस्स माया व पिया व माया, कालमि तस्य सहरा भवति।।¹

Nothing succeeds to win over the death. Death is very brave indeed. Parents, brothers etc. stand aloof helplessly when the death approaches there. They all feel helpless and cry for succour.²

Hands of death are very cruel. None can escape its grip. Whether a king or a mendicant, a Chakravartin or the Tirthankara, they cannot be saved. With the approach of death, all the tricks remain helpless. If something can be useful at that moment, it may be his cognition and virtues. The paws of death are sure to capture the person even from the most protected cell. The death never forgives even on repeated requests for one's life.³ This is what is called Samadarsī which swallows the rich and the poor alike.⁴

Death lays its icy hands on each and every creature of the world without giving any thought whether it is young, youth or an old person. It merely takes away the Jīva on completion of one's age.⁵ Even the Bhagwadgītā makes it clear that a person born is bound to die – जातस्य हि ध्रुवो मृत्यु।⁶

1 *Uttarādhyāyansūtra*, 13.22

2 पितुर्मातुः स्वसुभ्रातुस्तनयानाञ्च पश्यताम्।

अत्राणो नीयते जन्तुः कर्मभिर्यमसदमनि। *Yogaśāstra*, 4.62

3 Similar Bhāva has been expressed in the Gāthā 128 of *Dhammapada*, e.g.

न अन्तलिक्खवे न समुद्धमज्झे न पक्खतान बिविर पविस्स।

न विज्जतो सो जगतिप्यदेसो यत्थद्वित्त न पयसहेय्य मच्चू।।

4 प्रविशति वज्रमये यदि सद्नेतृणमथ घटयति वदने।

तदपि न मुचति हत समवती निर्दय पौरुषवती।।

वियन विधीयता रे श्री जिनधर्मशरणम्।। *Shāntarasa* 2.3

5 डहरा बुद्धा य पासह, गळत्थावि चयन्ति माणवा।

सेणे जह वट्टय हरे एव आडखयम्पि तुदई।। *Sūtrakṛtāṅga* 1.2.1.2

6 *Gītā* 2.27

Not that much only, one does not even have the idea of an inkling of the arrival of death¹ Ācārya Kund Kund says that nothing can save the life of a person whether it is maṇi, mantra, tantra, medicine elephants horses or the soldiers or any other way

मणिमतो सहरखा ह्यशय रहगो य सयल विज्जाओ।
जीवाण वा हि मरण तिसु लोकमरण समयाम्मि।।²

If someone is confused with the illusion that his wealth shall protect him his family members shall help him none can provide shelter on the arrival of death³

It is also mentioned in *Bhāvanāśataka* that wealth, kingdom, property, servants and beautiful damsels are helpful until the virtues of a person stand by All the accessories get lost by deterioration of virtues and it is only the cremation which remains⁴

Therefore it is the religion only which can be the real protector in this world of helplessness It is the preaching of Jinesvara and the religion he has preached which can liberate the afflicted persons of the world from the birth old age death, fear disease and misery⁵ There is no other saviour besides Him⁶

A person already taken in the grip of old age and death can have solace in the shelter of religion It is religion which can be

1 नाणग्मोमच्चुमुहलस अत्थि। Ācārāṅga 142

2 See Vāraṇanuvakhā Asaraṇa Bhāvanā and cf

मणि मन्त्र तन्त्र बहु होई। मरते न बचावे कोई।।Chhahdhala 54

3 वित्त पसवो य नाइया त बाले सरण ति मन्नइ।

एए मम तेसु वि अह नो ताण सरण न विज्जइ।।

Sūtrakṛtunga 1236

4 राज्य प्राज्य क्षितिरतिफलाकिडकराकामचारा।

साराहारामदनसुभगा भोग्यभूय्या रमण्य।

एतत् एव भवति शरण याक्देव स्वपुण्य।

मृत्यो न स्यान्न किमपि विनाडरण्यमेकशरण्यम्।।

Bhāvanā Śataka, Sl 16

5 जन्मजरामरणभयैरभिद्रुते व्याधिवेदनाग्रस्त।

जिनवरवचनादन्यत्र नास्ति शरण क्वचिल्लोके।। Prasam Sl 152

6 एक्कोहि धम्मो नरदेव ताण। न विज्जइ अन्नेमिहेट्ट किचि।।

Uttara 1440

his resting place The person becomes fearless here and rests in peace¹

It is the religion which can be termed the true friend of a person It accompanies one to the world divine when all his kiths and kins leave him alone, and it leads him to acquire *gati* and *gotra* So, the religion (Dharma) is the great benefactor because it can only provide one the real joy and the mokṣa

The shelter of Dharma is the right perception of cognition and character It has to be adopted with great devotion There is no other shelter besides it² The Ātman should cultivate the Bhāvas like forgiveness which is shelter because passions are very dangerous³

(3) Samsāra Bhāvanā

The sādhanaka under this Bhāvanā thinks over the form and the peculiarities of the world The word 'samsāra' means to wander about to move to travel from one Bhāva to another Bhāva — ससरण ससार । भवाद् भवगयन नरकादिषु पुनर्भ्रमण वा ।

While talking about the form of samsāra the *Sthānāṅgasūtra* describes four types of it Dravya, Kṣetra, Kāla and Bhāvasamsāra⁴ Dharmādharmaṇāsti etc the six dravyas is the Dravya samsāra The fourteen Kālpaprāmāṇa samsāra is ksetrasamsāra The kālapramāṇa of day and night fortnight and month the parāvartana reflex of action of Puṭgala is Kālasamsāra The Bhāvasamsāra is the transmigration of human soul due to antipathy and avarice arising from karmas

The samsāra has four gatis⁵ Naraka Tiryanka Manusya and Devagati These four gatis have twenty four Dandakas and the

- 1 जरामरणवेगेण बुज्झमाणाण पाणिण ।
धम्मो दीवो पइट्ठा य गइं सरपमुत्तम ।। *Ibid* 23 68
- 2 विमुखा बान्धव यान्ति धर्मस्तनुगच्छति । *Manusmṛti* 3 241
- 3 दसण-नाण-चरित्रसरण सेवेहि परमसद्धाए ।
अण्ण कि पि ण सरण ससारे ससरताण ।। *Swāmikārtik Gāthā* 30
- 4 अप्पाण पि अ सरण खमादिभावेहि परिणद होदि ।
तिव्वकसायाविट्ठो अपयाण हवदि अप्पेण ।। *Ibid*, *Gāthā* 31
- 5 दव्वससारे, खेत्तससारे, कालससारे, भावससारे । *Sthānāṅga* 4 1 291
- 6 णेरइयससारे, तिरियससारे मणुस्ससारे देवससारे । *Ibid*, 4 1 294

daṇḍakas have eighty four lakh yonis (birth places)¹

Ācārya Haribhadrasūri says that samsāra is endless. It has four gatis. The Jīva travels through numerous reflections of Pudgala. Such type of innumerable Pudgalas have the reflex of actions already.²

Ācārya Hemchandra describes the curious nature of the world and says that the Jīva in this world functions like an acrobat. A scholar gets the birth of a sinful person or untouchable and sometimes gets the life of a master or servant. The prajāpati also gets life of a worm.³ The mother gets the birth of sometimes a son or a wife or Bhabhi after death, the sun becomes father and sometimes the brother becomes enemy after death.⁵

This samsāra (world) is in the form of fear and surrounded with miseries.⁴ Each creature of the world remains in misery similar to the person who is taken with temperature.⁶ There are several ways of misery. The world is all pervaded with griefs of birth, old age, disease, death, meeting and bereavement. There is nothing but griefs and sorrows everywhere.⁷ Even Lord Buddha says that

1 See Bhāvanāyoga Eka Viślesana, p 186

2 कनादिरेषससारी नानागतिसमाश्रय ।

पुद्गलाना परावर्ता, अत्रानन्तास्तथा गता ॥ Yogabindu, Sl 74

3 श्रोत्रिय श्वपच स्वामी पतिर्ब्रह्माकृमिश्च स ।

ससारे नाट्ये नटवत् ससात् ससारी हन्त चेष्टते ॥ Yogaśūtra 4 65 and cf सुमतिरमति श्रीमानश्री सुखीसुखवर्जित सुतनुस्तनुस्वामी-अस्वामीप्रिय स्फुटमप्रिय नृपतिरनृप स्वर्गीतिर्यद्वनरोऽपि च नारकस्तदिति बहुधा नृत्यत्यस्मिन् भवो भवनाटके । Pravācanasār vol 1, p 457

4 माता भूत्वा दुहिता, भगिनी भार्या च भवति ससारे ।

व्रजति सुत पितृता भ्रातृता पुन शत्रुता चैव ॥ Prasāmaratī, Sl 156 and cf अयण भन्ते । जीव सव्यजीवाण, माइताए, पित्तिताए माइत्ताए भगिणिताए भज्जताए, पुत्ताए धूयताए, सव्हत्तार उववण्णपुब्बे? हतागोयमा । जाव अणतक्खुत्तो ॥ Bhagwatisūtra 12 7

5 पास लोए महब्बय । Ācārāṅgasūtra 6 1

6 एगत दुक्ख जरिए व लोय । Ibid

7 जन्म दुक्ख जरा दुक्ख रोगा य मरणाणि य ।

अहो दुक्खो हु ससारो जत्थ कीसति जन्तुणो ॥ Uttarādhyayan 19 16

this world is full of sorrows and miseries ¹ This world is burning every moment and there remains no room for joys or miseries Every thing is perishable here

Numerous agonies of body and mind stand by here ² It has been said in the *Bhagavatīsūtra* that this world is burning in the fire of birth, old age and death The fire of sorrows is all aflame like the furnace of sweet man ³ Several creatures depart daily for the abode of yama (the god of death) i.e. die No day remains when even a single person does not die

अह्यहनि भूतानि गच्छन्ति यममन्दिरम्।
शेषा स्थावरमिच्छन्ति किमाश्चर्यमत परम्॥⁴

Therefore it is better to meditate on the soul purified with cognition renouncing attachment for worldly objects and getting enlightened with the nature of the world and its upāyas like right attitude (*samyakatva*), *vrata*, *dhyamā* etc

इय ससार जाणिय मोह सव्वायरेण चङ्कुण।
त ज्ञायह ससहाव ससरण जेण नासेइ॥⁵

Thus the *Samsāra Bhāvanā* is the constant thinking forgetting liberation from the bondage of worldly miracles shrouded with joys and sorrows

(4) *Ekatva Bhāvanā*,

The thought emanating from *Ekatvabhāvanā* leads one to conclude about the eternal element in order to get rid of worldly miseries Wealth, family etc are all perishable so let one should concentrate on that eternal element The *sādhaka* in pursuit of that element ultimately comes to know that eternal element is the *Ātman* It is only the *Ātman* which can alone be eternal and imperishable It is neither attached with anybody nor is anyone attached with

1 See *Dhammapada*, Gāthā 146

2 सारीरमाणसा चैव देयणाल अणतसो। *Uttarādhyayansūtra*, 19/46

3 आलित पलितेण लोए भन्ते। जराए मरणेण य। *Bhagwatīsūtra*, 2/1

4 *Mahābhārata*, Vanaparvan Dialogue between Yudhiṣṭhira and yakṣa

5 Swami Kārtukeyanupreksā, Gāthā 73

thus¹

Therefore, the sādḥaka should conceive over the purified form of the soul which is pure, formless and equals to cognition. Besides, the entire outer world and the objects which appear before our eyes are quite different from the soul. Both the body and soul differ altogether.

अहमिक्को खलु सुद्धो दसणणाण महयो सदारुवी।
णा वि अत्थि किञ्चि वि, अण्णे परयाणमित्त पि।।²

The jīva in this world is born alone and it dies alone. It travels through the good and bad gatis alone as well. So the sādḥaka should endeavour alone for his betterment.³

With the departure of this jīva from the world it leaves behind all its belongings. The jīva alone has to respond for its good and bad actions – एगो सय पच्चुण होइ दुक्ख।⁴

The Sāstra therefore declares that the winning over of one self is greater victory than the victory got over thousands of braves. This can be as such termed the greatest victory.

जो सहस्स सहस्साण सगामे दुज्जए जिणे।
एगे जिणेज्ज अप्पाण एस सो परमो जयो।⁵

Thus one should try to recognize only the jīva, different from body. By coming to know that jīva the other transitory things like body, friend, wife and wealth etc. seem to be useless—

सव्वायरेण जाणह इक्क जीव सरीरदो मिण्ण।
जाम्मि दु मुणिदे होदि असेसखणे हेय।।⁶

So, Ekātva Bhāvanā is the concentration of the Ātma its

1 एगे अहमसि न मे अत्थि कोई, न या ह मवि कस्सवि।।

Ācāraṅga 186

2 Samayasāra Gāthā 38

3 एकस्य जन्ममरणे गतयश्च शुभाशुभाभाववर्ते।

तस्मादात्मिकहितमेकेनात्माना कार्यम्।।Praśamaraṇī Prakaraṇa Sl 153

4 Sūtrakṛtāṅga 15222 p 628

5 Uttarādhyāyansūtra, 934 and cf Dhammapada Gāthā 103

6 Swāmi Kārtikeyānuprek, Śā, Gāthā 79

Ekatvabhāva

(5) Anyatva Bhāvanā

All the elements (tattvas) like wealth family members and the property etc exist but vary from Ātman Thinking about such Bhāvanā is Anyatva Bhāvanā The Śāstra or Śāstrī are two different tattvas The Śāstrī etc are the material or non-sentient tattvas while Ātman is a sentient tattva So, both of them cannot unite because they differ in nature 'The feeling of selfhood in one's body is what is born of ignorance, and the awakening that the body is a separate thing from Ātman is the true knowledge'

This is the science of Bheda which is the first specification for the sādḥaka of right attitude (samyakdr̥ṣṭi) Ācārya Kund Kund says that the sādḥaka who understands his purified life attains pure bhāvas and who cherishes impure bhāvas attains impure bhāvas From the view-point of guṇa there is no difference between siddhātma and samskāra Ātmā -जा रिसिया सिद्धप्पा भवमल्लिय जीवा तारिसा होती- The ātman by its meditation assumes similar form

So the sādḥaka should think over the pure form of Ātman its relation with outer form lasts until death only This proves that other transitory things are different It is said in the Śāstra also that with the passing away of the Jīva from the body, the useful Śāstrī (body) is got burnt in the crematorium and sons, wives etc take the shelter of the guardian

1 क्षीरनीरवदेकत्र स्थितयोदेह दोहनो ।

भेदो यदि ततोऽन्येषु कलत्रादिषु का कथा॥ Pancavi 6 49

cf अन्यत्वभावनाशरीरस्य वैसादृश्याच्छरीरिण ।

धनबन्धुसहायाना तत्रान्यत्वं न दुर्वचम्॥ Yogaśāstra, 4 70

2 देहोऽहमिति या बुद्धरविद्या सा प्रकीर्तिता

नाह देहश्चिदात्मेति बुद्धिर्विद्येति भण्यते॥ Adhyātma Rāmāyana , 2 33

3 सुद्धतु बियाणतो सुद्ध चेवप्पय लहइ जीवो।

जाण तो असुद्ध असुद्धप्पय लहई॥ Samayasāra, Gāthā, 186

4 Niyamsāra Gāthā 47

5 त इक्कं तुच्छसरीरं से चिईयं इह्मिउपावगेण।

भज्जाय पुत्ता वि य नायओ य दायारमन्न अणुसकमन्ति॥

Uttarādhyāyan 13 25

तारिसा होती— The ātman by its meditation assumes similar form

So, the sādḥaka should think over the pure form of Ātman Its relation with outer form lasts until death only¹ This proves that other transitory things are different It is said in the Śāstra also that with the passing away of the Jīva from the body, the useful sarīra (body) is got burnt in the crematorium and sons, wives etc take the shelter of the guardian²

Wealth, cattle and family members including those of the kiths and kins have no shelter They can neither protect anybody nor can they be protected Both of them have merely artificial relations

वित्त पसवो य नाइओ, न बाले सरण ति मन्नइ।
एए मम तेसु विअह नो ताण सरण विज्जई॥

These passions are different from the Ātman It is sure that the passions like wealth etc shall renounce the Ātman Hence, it is useless to have attachment for them

अन्ने खलु काम भोगा अन्नो अहमसि।
रो कि मत्र पुणवय अन्नमन्नेहिं कामभोगेहिं मुच्छामो॥

The soul is altogether different from body etc³ The great

1 Sūtrakṛtāṅga 1.2.316

2 Ibid 2.1.13

3 अयमात्मास्वभावेन शरीरादेर्विलक्षण । Jñānārṇava, Conto 2 Anyatva Bhāvanā, Śl 1

4 अन्यत्वभावनामेव य करोति महामति ।

तस्य सर्वस्वनाशेऽपि न शोकाशोऽपि जायते॥

Pravacanaśāroddhāra, Vol II Dwāra 67, Anyatva Bhāvanā, Śl

5 नैन छिन्दन्ति शस्त्राणि नैन दहति पावक ।

न चैने कलेदयति आपयो न च शोषयति मारुत ॥ Gīṭā 2.23
cf सुह वसामो जीवामो जेसि मे नत्थि किच्चण।

मिहिलाए डज्जमाणीए, न मे डज्जइ किच्चण॥ Uttara 9.14

6 एष बाहिरदत्त जाणदि रुवा दु अप्पणो भिण्ण।

जाणतो वि हु जीवो तत्थेव हि य रच्चवे मूढो॥

Swāmīkārtikeyānupreṣa 4, Gāthā 8

sādhaka, moved by Anyatvabhāvanā never feels sad over the entire loss of worldly objects¹ It is because none can harm the Ātma tattva²

The concentration of Ātman leaving the body etc. aside is known as Anyatva Anuprekṣā. While concentrating upon Anyatva, it is inevitable to have the cognition of bheda about reality, otherwise the concentration proves to be useless³

Thus, the Anyatva Bhāvanā is the knowing of the Ātman different from all other objects

(6) Loka Bhāvanā

All the creatures live here. The sādhaka also dwells in this world in impure state as well as in pure state. Thus, the world is even the abode and enlightenment and base of the Ātman. So the sādhaka concentrates on the eternal as well as perishable form of the Ātman including that of its nature in this world.

On the other hand, a person having faith in both worlds, the human world and the divine world, understanding the fruits of action (Karmaphala) has got the intellect to concentrate on the very form of the world. Lord Mahavir has therefore, said that the sādhaka (person) keen in self-development does not make fun of Ātman and the world.

The thinking about the world's nature prompts us towards the Ātman. That is why it is written in *Sūtrakṛāṅgāsūtra* that one should remember the existence of Lokāloka and Jīvājīva⁴

While narrating the nature of world (loka) it is said that six Dravyas—Dharma, Adharma, Ākāśa (sky), Kāla (time), Pudgala and Jīva which is called loka⁵

1 णत्थि लोए अलोए या णेव सन्न निवेसेए।

अत्थि लोए अलोए वा एव सन्न निवेसेए।। *Sūtrakṛ* 2.5-12

2 *Uttarādhyayan*, 28.7

3 अनादिनिघन सोढय स्वय सिद्धोऽप्यनश्वर।

अनीश्वरोऽपि जीवादिपदार्थ समूहो भृशम्।। *Jñānārpava*, Canto 2, Loka Bhāvanā, Śl. 4

4 स्वय सिद्धो निराधारो गगने किञ्चिदस्थितः।। *Yogaśāstra*, 4.106

5 *Tattvārthasūtra*, 5.12

धम्मो अहम्मो आगास कालो पुग्गल जन्तवो।
एस लोगोत्ति पण्णन्तो जिणेहिं वरदसिहिं।¹

The world is endless and made up of itself. It has no deer and it is replete with Jīva etc. It is imperishable.² It is situated in the sky.³ There is no place in this world where Jīva etc. the six Dravyas do not exist because the world (Loka) itself is their living place. कम लोकाकाशेऽवगाह।⁴

There are three parts of Loka (world)—the lower, middle and the upper. There are seven grounds of hell in the lower world which are surrounded by frozen water, frozen air and thin air. These three are so strong that the earth is born by them.

The Loka has the shape of Vetrāsana in lower part and the upper is shrink. The middle part has the shape of a trill and the upper one is like a labor. These shapes including all the three lokas make the shape of lokakāśa.

The sādḥaka who changes himself as a fruition of upasama and contemplates over the form of Loka, he destroys all his store of (Karmas) and attains the siddhatva. The siddha gets liberated from the world ultimately.

1. लोकोजगत्त्रयाकीर्णाभुवः सप्तात्र वेष्टिता ।
धनोम्मोधि महावात तनुवतेर्महाबल ॥ *Yogasāstra* 4/104 and
of वेष्टित पवन प्रान्ते महावेगैर्महाबले ।
त्रिभिस्त्रिभुवनाकीर्णो लोकस्तालतरुस्थिति ॥ *Jñānārṇava Canto 1*
Loka Bhāvanā Śl 2
2. वेत्रासनसमोऽधस्तान्मध्यतहो झल्लरीनिभः ।
अग्नेमुरजसकाशो लोक स्यादेवमाकृति ॥ *Yogasāstra* 4/105
and of अधोवेभासनाकारो मध्ये स्याज्झल्लरीनिभः ।
मृदङ्गोऽसदृश्चाग्ने स्यादित्थं स त्रयात्मक ॥ *Jñānārṇava Canto 2*
Loka Bhāvanā Śl 5
3. एव लोयसहाव जो ज्ञायदि उवसमेवकसंभावो ॥
सो खविय कम्मपुज तिल्लोय सिहायणी होदि ॥
Swamīkārtikeyānutprekṣā Gāthā 283
4. असृग्मासवसाकीर्ण शीण कीकसपजरम् ।
शिराद्ध च दुर्गन्धं क्व शरीरं प्रशस्यते ॥ *Jñānārṇava Canto 2*,
Āsuci Bhāvanā Śl 2

The sādhaḥka, thus endeavours to get rid of Loka with Loka Bhāvanā and understanding the nature of Loka

(7) Āsuci Bhāvanā

Under Āsuci Bhāvanā, the sādhaḥka destroys the attachment (āśakti) in him. The body looks beautiful in appearance but Ācārya Śubhachandra says that this body is full of a lot of foul-smelling things when viewed inwardly. It is all laden with blood, flesh, wine, excreta etc. and several other foul smelling things.¹ So, it is foolish to have attachment (āśakti) for the body. When this body is all laden with wine, excreta etc. then how this Ātman can be pure.²

The body which is already impure makes other things in its touch become impure. It is the impurity of the body that every object attached to it becomes similar to the sea of salt making all the objects salty which ever is dropped into it.³

The *Bhagawatisūtra* describes the impurity of this body and concludes that it is full of griefs. It is the point (centre) which begets several maladies. It stands on the structure of bones. It is all entwined with veins and bones. It is fragile like the raw pitcher

1 रसास्सुग्मासमदोऽस्थिमज्जाशुक्रान्वर्चसाम्।

अशुचीना पद काय शुचित्व तस्य तत्कृत ॥ *Yogaśāstra*, 4/72

2 लवणाकारे पदार्था पतिता लवण यथा भवतीह।

काये तथामलास्युस्तदसावशुचिसदाकाय ॥ *Pravacanasaṅgrodhāra*

Dwāra 67, Āsuci Bhāvanā Śl and cf

कर्पूरकुकुमागुरुमृगमदहरिचन्दनादिवस्तूनि।

भयान्यपि ससर्गान्मलिनयति कलेवर नृणाम्॥

Jñānārṇava, Canto, 2 Āsuci Bhāvanā Śl 12

3 एव खलु अम्भयाओ। माणुस्सग सरीर दुक्खाययण विविहवाहि सय सन्निकेय अट्ठकटुट्ठय छिराए हासजालडवणद्धसपिणद्ध मट्ठियमड व दुब्बल असुइ सकिलिट्ठ अणिटटविय सब्बकालसठप्पय जरा कुणिम जज्जरघर घसडण पडर्षवेद्धसण धम्म। *Bhagawatisūtra*, 9/33

4 अशुचिकरणासाममर्यादायुत्तरकारणाशुचित्वाच्च।

देहस्याशुचिभाव स्थाने-स्थाने भवति चिन्त्य ॥

Prasamarati Prakaraṇa Śl 115

made of soil. It is full of impure things and surrounded by old age and death. It is in habit of getting rotten. This perishable body is to be renounced one day or other.'

Ācārya Umāswāmi tells that the very originator of body, the *raja* and *virya* (semen) both are impure. How can an action be pure if it has impure causes. So, it is a fact to be contemplated seriously. The body has nine doors (*dwārs*) or outlets which constantly give out foul smell. It appears quite humorous to have love for the body which is so impure.¹

Āśura Bhāvanā is the Bhāvanā for such *sādhaka* who is unconcerned with others' bodies and has no love for his own body and who is absorbed in contemplation over the purified Ātman-

जो परदेवविस्तो जियदेहे ण य करेदि अणुराय ।
अप्सरुवि सुरतो असुइत्ते भावणा तस्स ॥²

(8) Āsrava Bhāvanā

If there is something to differentiate between Ātman and Parmātmā it is karma. The Ātman is engulfed with Karmas and the Parmātmā is bereft of Karmas. The Āsrava Bhāvanā is the contemplation of understanding why Karmas engulf the Ātman.

While defining Āsrava Ācārya Umāswāmi says that yoga is the body, speech and mind. It is Āsrava too—कायवङ्मन कर्मयोग ।

1 Swāmīkārtikeyānupreksa Gāthā 87

2 नम्रोत स्रबद्धिरसनि स्यन्द पिच्छले ।

देहेऽपि शौचसकल्पो मह-मोहविजृम्भितम् ॥ *Yogaśāstra*, 4.73

3 *Tattvārthasūtra*, 6.1.2

4 मनस्तनुवच्च कर्मयोग इत्यभिधीयते ।

स एवाश्रव इत्युक्तस्तत्त्वज्ञानविशारदै ॥

Jñānāṇava Canto 2 *Āsrava Bhāvanā*, Śl 1 and cf

मनोवाक्कायकर्माणि योगा कर्मशुभाशुभम् ।

यदाश्रवन्तिजन्तूनामाश्रवात्येन कीर्तिता ॥ *Yogaśāstra*, 4.74

तथा, मनोवच्चो वपुथोग कर्म येना शुभ शुभम् ।

भविनामाश्रवन्त्येते प्रोक्तास्तेनाश्रवजिज्ञे ॥ *Pravacanasarodwāsa* 67,

vol 1 *Āsrava Bhāvanā* Śl 1

स आश्रव ।¹ The karmas get bonded by the auspicious and inauspicious tendencies of mind, speech and body That is why the actions of mind, speech and body is called Āsraadvāra² Karmas continue bonding the Ātman until the Āsraavas get suppressed The present bondage of Karma can be checked only after purifying the tendencies of mind, speech and body like that of the position of the flow of a river after heavy downpour

The Āsraava have been said to be of twenty kinds including the delusion (mithyātva), passions (kaṣāya) etc.³ On the other hand, Swāmīkārtikeya tells 57 kinds of passions The yogin who gets rid of these passions is capable of success for the Āsraava Anuprekṣā

एदेमोहयभावा जो परिवज्जेह अवसमे लीणो ।

हेमति मण्णमाणो आसव अणुवेहण तस्स ।।⁴

Mahārṣi Patañjali describing the ways of suppressing Āsraava says that the modifications of mind get suppressed by the practice of yoga⁵

Thus, Āsraava Bhāvanā is the contemplation over the ways of suppression of the auspicious and inauspicious karmas' Āsraavas

1 For special reference see Prasnavyākaranasūtra, Āsraava Dwāra

2 Swāmīkārtikeyānuprekṣā, Gāthā 94 and its commentary, p 46

3 योगश्चित्तवृत्तिनिरोध । Yogadarśana, 1 2 and cf

असशय महाबाहो मनो दुर्विग्रह चलम् ।

अभ्यासेन तु कौन्तेय । वैराग्येण च गृह्यते ।। Gāthā 6 35

4 Tattvārthasūtra, 9 1

5 सर्वाश्रवनिरोधो य सवर स प्रकीर्तित । द्रव्यभावविभेदेन स द्विधाभिद्यते पुन ।। Jñānārṇava, Canto 3 Samvarabhāvanā, Śl 1 cf

सर्वेषामाश्रवणा तु निरोध सवर स्मृत । स पुनर्मिद्यते द्वेधा द्रव्यभाव विभेदत ।। य कर्मपुद्गलादानच्छेद स द्रव्यसवर ।

भवहेतुक्रियात्याग स पुनर्भाव सवर ।। Yogaśāstra, 4 79-80

आश्रवणा निरोधी य , सवर स प्रकीर्तित ।

सर्वतो देशतश्चेति द्विधा स तु विभज्यते ।। Pravacansāroddhāra, Dwāra 67, Samvara Bhāvanā

9 Samvara Bhāvanā

The sādhaika under Samvara Bhāvanā tries to altogether suppress the karmāsrava by contemplating over the ways for it. While describing the features of Samvara the Ācārya says that the checking of Āsrava is called Samvara- आश्रवनिरोधः सवर । This samvara is of two kinds- Dravya Samvara and Bhāva Samvara. The stopping of Karmāsrava is called Dravya Samvara and the Bhāva Samvara is the renunciation of the basic activities of the world. The Samvara in Āgama works have been divided into five kinds according to the division of deluded passions (mithyātva kaṣāya)¹ while the *Prasnavyākaraṇasūtra* and the *Sthānāṅgasūtra* enumerate the number of samvara as twenty. The same Āgama's *Sthānāṅgasūtra* narrates 57 kinds of samvara.

Ācārya Subhachandra compares the sādhaika firmly attached to samvara with that of a warrior. The warrior skilled in fight does not get hurt by arrows and similarly the sādhaika bearing samvara Bhāvana does not get involved with the karmas of the world.²

The sādhaika is able to bear Paremsamvara only when he makes his mind stable in himself leaving aside all the allusions of fancy.³

Knowing the causes of Samvara very well he who does not adopt them in his conduct remains wandering in the world taken with distress.⁴ So the Samvara Bhāvanā is the state of sādhaika getting moved by the Bhāvanā of Samvara.

1 See *Prasnavyākaraṇasūtra* Samvara Dwāra

2 *Sthānāṅga* 179

3 *Ibid* Vṛtti-Sthāna 1

4 असयममयैर्बाणैः सवृत्तात्मा न भिद्यते ।
यमी तथा सुसन्नद्धो वीरः समरसकटे ॥

Jñānārṇava Canto 2 Samvara Bhāvanā Sl 4

5 विहायकल्पनाजालं स्वरूपे निश्चलं मनः ।

यदाधत्ते तदैव स्यान्मुने परमः सवरः ॥ *Ibid* Sl 11

6 एदे सवरहेदु वियारमाणो त्रिं जोण आयरइ ।

सा भमह चिर काल ससारे दुक्खसत्ततो ॥

Swāmīkārtikyaṇupreksa (Gāthā 100)

10 Nirjarā Bhāvanā

Under the Samvara Bhāvanā the sādha checks the flow of karma. But under Nirjarā Bhāvanā the already accumulated karmas get obliterated like that of emptying a big pond's water (by throwing it off), the water which has remained after closing the gate (used for filling the water into it). It is in this way that the inflow of the water of karma gets checked. The sādha destroys crores of karmas by his sauyama and tapa's (penance) nirjarā

जहामहातलागस्स सन्निरुद्धेजलागमे
उस्सिघणाए तवणाए कमेण सोसणा भवे।
एव तु सजस्सावि पावकम्मनिरासवे
भवकीडोसच्चिय कम्म तवसा निज्जरिज्जइ।¹

What is Nirjarā ? Nirjarā is the obliteration of the karmas already accumulated. It has two kinds—Sakāma Nirjarā and Akāma nirjarā. The great sage observing sañyama gets his store of karmas obliterated by his tapa (penance) it becomes his sakāma nirjarā while all the other people have Akāma nirjarā.

- 1 *Uttarādhyāyansūtra* 30 5-6
- 2 यथा कर्माणि शीर्यन्ते बीजभूतानि जन्मन ।
प्रणीता यमिभि सेय निर्जरा जीर्णबन्धनै ॥ *Jñānārṇava* canto 2,
Nirjarā Bhāvanā Sl 1 and cf
ससारबीजभूताना कर्माणा जरणादिह ।
निर्जरा सा स्मृता द्वेधा सकामाकामवर्जित ॥ *Yogaśāstra* 4 86
ससार योगभूताया य क्षय कर्मसन्तते ।
निर्जरा सा पुनर्द्वेधा सकामाऽकामभेदत ॥ *Pravacanāroddhār*
Pra Bha Dwār 67 Nirjarā Bhāvanā Sl 1
- 3 निर्जरा यामिना पूर्वा ततोऽन्या सर्वदेहिनाम् । *Jñānārṇava*, Canto 2,
Nirjarā Bhāvanā Sl 2
- 4 ध्यानानलसमात्पीडमप्यनादिसमुद्भवम् ।
सद्य प्रक्षीयते कर्म शुद्ध्यत्यङ्गी सुवर्णवत् ॥ *Ibid* 51 8
- 5 नो इहलोगट्ठयाए तवमहिट्ठिज्जा ।
नो परलोगट्ठयाए तवमहिट्ठिज्जा ॥
नो कित्तिवणा सह सिलोगट्ठयाए तवमहिट्ठिज्जा ।
नन्तथ निज्जरिट्ठयाए तवमहिट्ठिज्जा ॥ *Daśavaikālika* 9 4
- 6 तवसा निज्जरिज्जइ । *Uttarādhyāyan* 30 6

Though the Karmas stick with the Ātman from times immemorial yet the sādḥaka destroys them by his penance and contemplation like that of fire which destroys the dirt sticking with gold. The Gold becomes pure after burning similarly the penance does the nirjarā of the Karmas and the Ātman becomes quite pure.⁴

Therefore the Sādḥaka should not bother about the worldly and supernatural causes, he should better devote him to penance.⁵ Nirjarā is like penance.⁶ The sādḥaka should keep in mind the strength, faith, health, Dravya, place, time etc. while going to perform penance.

The sādḥaka who is absorbed in enjoying the right attitude and contemplates over the Ātman repeatedly wins over the senses and passions and he attains Param nirjarā.⁶

So under Nirjarā Bhāvanā, the Sādḥaka thinks over the form, features and ways of Nirjarā which creates attraction in his mind for penance, donation, and conduct that helps him to be constantly advancing on the path of purification of the soul.

11 Dharma Bhāvanā

Under this Bhāvanā, the sādḥaka contemplates over nature of religion and sādhanā. Mahārṣi Vālmiki defines the religion—Religion is that which is born. The whole of the world as well as its people subsist due to religion.⁶ The person declining into bad state he is required to be a religion for subsistence—
दुर्गतिप्रपतदप्राणीतारणाद् धर्म उच्यते।

Lord Mahāvira has described the most important feature of Dharma. According to him, Ahimsā, saṅgyam and penance (tapa).
1. *Daśavaikālika* 8/35

2. जो समसोक्खणिलोणो बार बार सरेइ अप्पाण।

इदियकसायविजयी तस्स हवे णिज्जरा परमा॥

Swāmīkārtikeyānupreṣṭā, Gāthā 114

3. धारणाद् धर्म इत्याहु धर्मेण विघृता प्रजा। *Vālmiki Rāmāyaṇa*, 7/59

4. See *Yogaśāstra*, 2/11

5. *Daśavaikālika*, 1/1

6. धर्मो गुरुश्च मित्रं च धर्मः स्वामी च बान्धवः।

अनाथवत्सलः सोऽयं सत्राता कारणं विना॥ *Jñānārṇava*, Canto

2. Dharma Bhāvanā Ś/11

is the great religion It pleases the god too, very much

धम्मो मगल मुक्किठ अहिंसा सयमो तवो।

देवापि त नमस्सन्ति जस्स धम्मे सया मणो।।'

The sādḥaka thinks that religion alone is the friend master, brother and the protector of the helpless one The religion bestows mukti to the sādḥaka by adopting it even partially The religion has been acknowledged having its ten kinds like truth, non-violence and non-stealing etc²

The sādḥaka departing for the other world after Dharma Sādhana, his Karmas remain quite little So, he has a little sufferings³ By adopting Dharma, even tiryāṇca becomes a god and the chāṇḍāl becomes Indra (the king of gods)⁴ The religious person gets fame everywhere He becomes a loyal of every person He has sweet voice and tries to get himself and others sanctified⁵

Thus the sādḥaka contemplates over the form and nature of religion as well as its consequences and he makes his soul happy both in this world and in this heaven

12 Bodhi Durlabh Bhāvanā

Under this Bhāvanā, the contemplation is done on life, discretion or wisdom and the paucity of religious thinking While mentioning about the importance of human-yoni which one gets as the outcome of some good amount of karma getting stored

1 दशलक्षयुत सोऽयं जिनैधर्मं प्रकीर्तित।

यस्याशमपि ससेव्यं विन्दन्ति यमिन शिवम्।। Ibid Śl 2

तितिक्षा मार्दव शौचमार्जव सत्यसयमौ।

ब्रह्मचर्यं तपस्यागाकिञ्चन्यं धर्म उच्यते।। Ibid, Śl 20 and cf

सयमं सुनृतं शौचं ब्रह्मकिञ्चनता तप।

क्षान्तिमर्दिवमृजुता मुक्तिश्च दशधा स तु।। Yogaśāstra, 4 93

2 एव धम्मपि कारुणं जो गच्छइ परं भव।

गच्छन्तो सो सुही होइ अप्पकम्मे अवेयण।।

Uttarādhyaṃyansūtra, 19 22

3 तां सम्बत्थं विं कित्ती तां सम्बत्थं विहवेइ वीसासो।

तां सम्बं पि यं भासइ तां सुद्धं माणसं कुणइ।। Swāmīkartyānupreksā, Gāthā 429

4 Ibid, Gāthā 430-31

5 Uttarādhyaṃyansūtra 10 4

The transmigration of soul takes place uncountable times and thereafter only one attains the birth as human life. So, the sattva should adopt religious conduct without wastage of any moment of time.

दुल्लहे खलु माणुसे भवे चिरकालेण वि सव्वपणिण।
माढा य विवागकम्मुण्ते समय गोयम ! मा पमायए।¹

Even after attaining the human birth, it is more rare for the Ātman to acquire four things. These are humanity, listening to religion, faith and Prākram in sañyama-

चत्तारि परमगाणि दुल्लहाणीह जन्तुणो।
माणुसर्त्त सुई सद्धा सजमामि य वीरिय।²

The mention occurs in Sūtrakṛtāṅga -Humans¹ understand the element of religion. Why don't you understand that it is very rare to acquire the Samyaktva. The nights ones gone never come back and the birth as a human being is totally rare.

सबुज्झह कि न बुज्झह सबोही खलु मेच्च दुल्लहा।
णा हूवणमति राइओ,णो सुलभ पुणरावि जीविय।³

-
- 1 Ibid 31 and cf छ ठणाई सव्वजीवाण दुल्लभाइ भवति।
माणुस्सये भवे आरियेरवेते जम्म सुकुले पच्चायाती।
केवलं पलतस्य सवणया सपस्सवासद्दहणया।
सद्दहियस्स वासम्म काएण फासणया॥ *Sthānāṅgasūtra* 6 485
गायन्ति देवा किल गीतकानि धन्यास्तु ते भारतभूमिभागे।
स्वर्गापवर्गापस्पदमार्गभूते भवन्ति भूय पुरुषा सुरत्वाद्॥
Viṣṇu Purāṇa 2-3 24
- 2 *Sūtrakṛtāṅgasūtra*, 1211
- 3 मोक्ष कर्मक्षयादेव स सम्यक्ज्ञानत स्मृत। *Jñānāmava*, Canto 3, sl 13
and cf इओ विद्ध समाणस्स पुणो सबोधि दुल्लहा।
Sūtrakṛtāṅga 3 15 18
अतो मुहुत्तमित्तपि फासिय हुज्जजेहि सम्मत।
तेसि अवड्ढपुग्गलपरियट्ठो चेव ससारो॥
Dharmaśamgrah 2 21 (Comment)
- 4 इय दुल्लह मणुत्त लहिऊण य जे रमति विसएसु।
ते लहिय दिव्व रयण भूइ णिमित्त पजालति॥ *Swāmīkārt-
keyunuprekṣā*, Gāthā 300

Therefore, one should acquire the samyaksambodhi

By acquiring samyaktva, the sādḥaka gradually obliterates his karmas by right knowledge which ultimately delivers him the mokṣa¹

People who indulge in passions related to the five senses on getting the human body which is very rare and the great fools who destroy them by burning this jewel² Even in the human form, more rare is the acquisition of knowledge of right perception and good conduct and their preservation or maintenance³

Bodhi Durlabha Bhāvanā is the contemplation of the nature of soul (Ātman) and the post-thinking of the paucity of Samyaksambodhi

Thus the mind is able to have samatābhāva by contemplating over these 12 Bhāvanās or Ānuprekṣās. The passions gradually get obliterated by them. The right attitude then develops. The asceticism gets strengthened. The sādḥaka develops introvert attitude by thinking over the joys and miseries—the birth and death. This destroys the attachment, antipathy and other delusions of the Sādḥaka and his soul becomes perfectly pure. That is why these Bhāvanās have been termed the 'Janant' of asceticism. The fortunate sages and yogis do the contemplation over these bhāvanās⁴

3 Dhyāna (Contemplation)

Dhyāna (contemplation) has got very significant place in yoga sādhanā. The human mind is very flexible. Dhyāna yoga has been devised to make it stable. The description of Dhyāna is abundantly

1 इयं सव्यदुलहदुलह दसण्णाणं तद्वा चरितं च।

मुणिऊणं यं ससारे महायरं कुणहं तिण्हं पि॥ *Ibid*, Gāthā 301

2 For detailed study see Bhāvanā Yoga Ek Viślēṣana

3 *Praśnavyākaraṇasūtra*, Samvara Dwāra 5

4 शुभैकालम्बनं चित्तं ध्यानमाहुर्मनीषिणः।

स्थिरप्रदीपसदृशं सूक्ष्माभोगसमन्वितम्॥ *Yogabindu*, Sl 362

5 ज्ञानजोगं समाहट्टुकाय विउसज्जे सव्वसो।

तित्तिवखं परमं नच्चा आमोक्खाएपरिवज्जासि॥

Sūtrakṛtāṅgasūtra 1826

ध्यानचित्तनिरोधलक्षणं धर्मध्यानादिकं तत्रयोगी विशिष्ट—

मनोवाक्कायव्यापारस्तं ध्यानयोगः॥ *Ibid* Commentary

For detailed study of Dhyāna please refer to next chapter

The *Tattvārthasūtrā* mentions that Dhyāna is the inflow of concentrated mind on a particular subject in the state of total solitude ¹

Under the process of this Dhyānayoga, the concentration of the contemplated object is so extreme in the sādḥaka that he forgets about all the happenings around him. The dirt of Karma sticking with the Ātman from times immemorial gets burnt by the fire of Dhyānayoga ² and the darkness of attachment etc. get obliterated and the mind becomes altogether clean. The sattva is now able to perceive the door of mokṣa clearly.

4 Samata (Equanimity)

Samatā also has much importance in the life of sādḥaka. The *Bhagwadgītā* calls equanimity as yoga ³. Samatā is the bearing of negligence towards the impact of auspicious and inauspicious imagination arising out of the ignorance ⁴ and samatā yoga is the activity of mind, speech and body indicated there.

The human life or the attitude of a yogin develops unique peculiarity. The yogin thereafter stops using his wonders of achievements and the power got therefrom. His minute karmas get relinquished and his desires and hopes are checked ⁵.

Any object of the world virtually neither does any good nor bad. This world is neither to be acquired nor deserted. The sādḥaka who realises joy and misery in the entire objects of this world, he gets illusioned. Those become wrong sacraments which get neither the qualities of Ātman nor are they related to the Ātman. The

1 एकप्रचिन्तानिरोधो ध्यानम्। *Tattvārthasūtra*, 9/27

2 सज्जायसुज्जाणरयस्स ताङ्गणो, अपावभावस्स तवेरयस्स।
विसुज्जकरीज सि मल पुरेकड समीरिय रूप्य मल व जोङ्गणा॥
Daśavaikālika, 8/63

3 समत्वं योग उच्यते। *Gītā* 2/48

4 अविद्याकल्पितेषूच्चैरिष्टानिष्टेषु वस्तुषु।
सज्जानात् तदव्युदासेन समता समतोच्यते॥ *Yogabindu*, Śl. 394

5 ऋद्धप्रवर्तनं चैव सूक्ष्मकर्मक्षयस्तथा।
अपेक्षातन्तुविच्छेदः फलमस्थाप्रचक्षते॥ *Ibid*, Sl. 365
and see *Yogabheda*, *Dwātrīṃśikā* Sl. 9

real nature of Ātman is the cognition of right perception and conduct. Such type of thoughts and wisdom help the thought unequanimity in the Ātman obliterated and equanimity prevails. This type of contemplation begetting good results is known as Samatāyoga or Sāmyayoga.¹ Thus virtually becomes the attribute of the Ātman.

Contemplation (Dhyāna) and equanimity (Samatā) are inter-related. Contemplation is impossible without samatā and similarly samatā is impossible without contemplation. The sādhanā of Dhyānayoga is necessarily required to dwell in samatāyoga, and equally the sādhanā of samatāyoga needs Dhyānayoga.

The sādhanā should go for contemplation after attaining the samatva. It is ironical for the soul to contemplate by developing right attitude because concentration is not possible in absence of samatva.² The darkness of attachment, antipathy etc. get removed by the sun of equanimity and the yogin is able to have the vision of Parmātmā in his Ātman.³ The Ātman itself gets absorbed in the Parmātmā.

The sādhanā, devoid of passions and with their mind dwelling in equanimity get their fire of passions extinguished and the lamp of equanimity is got aflame.⁴

Thus the sādhanā becomes fearless by his devotion to equanimity. His Karma-bandhas get loosened. So equanimity can be regarded the last limit of spiritual development because the persons having dip in the pond of samyaktva get their kaṣāyas (attachment, antipathy etc.) washed away immediately.⁵

5 Vṛttisamkṣaya

Vṛttisamkṣaya is the last ladder of Adhyātma yoga. As for

1 See *Jainayoga Siddhānta aur Sādhana*, p 88

2 समत्वमवलम्ब्य ध्यान योगी समाश्रयेत्।
बिना समत्वमारब्धे ध्याने स्वात्माविडम्बयते॥ *Yogaśāstra* 4.112

3 रागादिध्वान्तविध्वन्से कृते सामयिकाशुना।
स्वस्मिन् स्वरूप पश्यन्ति योगिनः परमात्मनः॥ *Ibid*, 4.53

4 विषयेभ्यो विरक्तानां साम्यवासितघैतसाम्।
उपशाम्येत् कषायाग्निर्बोधि दीपः समुन्मिश्रेत्। *Yogaśāstra*, 4.111

5 अमन्दानन्द जनेन साम्यवारिणि मज्जताम्।
जायते सहसा पुसा रागद्वेषमलक्षयः॥ *Ibid*, 4.50

its nature Vṛttisamkṣaya originates by practice of Bhāvanā, Dhyāna and samatā which implies the washing away of the strength of Ātman and Karma. In other words Vṛttisamkṣaya is the total relinquishment of the attitude of the Karma continuously sticking with the Ātman from the times immemorial¹

Vṛttisamkṣaya is the suppression of the vṛttis (tendencies) emerging from the unification of mind and body in the Ātman by the practice of Bhāva continually, and even suppressing them in such a manner that they would not arise again or getting them abolished for ever-

अन्यसयोग वृत्तीना यो निरोधस्तथा तथा ।
अपुनर्भावरूपेण स तु तत्सक्षयो मतः ॥²

Kinds and Causes of Vṛttis

The minute and corpulent intrinsic and extrinsic motions of Ātman is Vṛtti. They arise due to the contact of Ātman with other objects which is called yogyatā³. The tree of world is like the cutting off of the branches of a tree but the leaves still sprout up there. So it is necessary to cut out the tree by its root for destroying it permanently. Similar is the case of the tree of world which has to be abolished necessarily⁴.

The Yogyatā already mentioned is the basic yogyatā of the tree of world. Vṛttis are its plants. That is the great tattva or the Real state⁵.

Causes of Vṛttisamkṣaya

There are six yogas which are the causes of vṛtti samkṣaya - courage, determination, patience, contentment, tattvadarśana and

1 भावनादित्रयाभ्यासाद् वर्णितो वृत्तिसंक्षयः ।

स चात्मकर्मसयोगयोग्यतापगमोऽर्थतः ॥ Yogabindu, Śl 405

2 Yogabindu Śl 366 and see Yogabheda Dwātrinsiku, Śl 25

3 स्थूलसूक्ष्मा यतश्चेष्टा अत्मनो वृत्तयो मता

अन्यसयोगजाश्चैता योग्यताबीजमस्य तु ॥ Yogabindu, Śl 406

4 पल्लवाद्यापुनर्भावो न स्कन्धापगमेतरो ।

स्यान्मूलापगमे यद्वत् तद्वत् भवतरीरपि ॥ Ibid, Śl 406

5 मूलं च योग्यता ह्यस्य विज्ञोयोदितलक्षणम् ।

पल्लवा वृत्तयश्चित्रा हन्ता तत्त्वमिदं परम् ॥ Ibid 409

renouncing of Janapada ¹ When the yogasādhana's described about naturally collapse the yogyatā of karma-bandha of Ātman get vanished, this is the only aim of the yogin ²

Effect of Vṛttisamkṣaya

By Vṛttisamkṣaya, the state of śaileśī is acquired or aroused. It totally suppresses the motions of mind speech and body, and the state of the sādhanaka becomes stable like a mountain, which ultimately creates the state of uninterrupted enjoyment of mokṣa for the sādhanaka ³

Thus the yoga of Vṛttisamkṣaya is attained by the sādhanaka at the last moment which ultimately delivers him Kaivalya and Nirvāṇa. Though the sādhanaka can attain vṛttinirodha in the state of contemplation also, but that becomes only partial. Total suppression lies in the Vṛttisamkṣaya yoga only.

Vṛtti gets relinquished at the thirteenth ladder of spiritual journey (Guṇasthāna). The state of Kaivalya (Sayogī Kevalin), but the total obliteration of the Vṛtti takes place in the fourteenth ladder of journey (guṇasthāna), the state of Ayogī Kevalin. Thus, the yoga of Vṛttisamkṣaya is considered to take place at the thirteenth and fourteenth guṇasthāna. This is how the yogisādhaka acquires the three fruits as the outcome of his sādhanā (devotion) by Vṛttisamkṣaya the attainment of Kaivalya saibhikarāṇa, and mokṣa.

- 1 उत्साहान्निश्चयाद् धैर्यात् सन्तोषात् उत्त्वदर्शनात् ।
मुनेर्जनपदत्यागात् षड्भि योग प्रसिद्धयति ।। *Yogabindu*, Śl 411
- 2 यथोदिताया सामग्रयास्तत्त्वभावनियोगत ।
योग्यतापगमोऽप्येव सम्यग्ज्ञेयो महात्मभि ।। *Ibid* Sl 24
- 3 अतोऽपि केवलज्ञान शीलेशीसपरिग्रह ।
मोक्षप्राप्तिरनाबाधा सदानन्दविधायिनी ।। *Ibid* Śl 367

CHAPTER FOUR

THE YOGA MEDITATION AND ITS TYPES

Meditation has got supreme place in the yoga sādhanā. The process of meditation had begun in the early vedic period itself. No spiritual attainment is possible without Dhyāna Sādhanā because it is through righteous means that one achieves righteous goals. Yogā samādhi and meditation are almost synonymous. Hence meditation has an extremely significant place in the spiritual field.

For Dhyānasādhanā our Rsis, yatis and munis mostly chose caves as places to contemplate in and through such practices they were able to arrive at swargatva, amaratva, Isvaratva, Ātmatva and Brahmatva and thus achieved their desired ends. So meditation is extremely essential for the yogi or the sādhanika who seeks moksha or salvation or enlightenment.

The word 'Dhyāna' derives its origin from the root ध्यै चिन्तायाम् in the sense of thinking and with it the suffix ल्युट् (lyut) is added. It has even been said¹ that निष्पन्नार्थो हि एष धातुः² i.e. meditation is that process by which one meditates on tattva and thinks in a concentrated way.

(A) JAINA DHYĀNA YOGA THE INGREDIENTS OF MEDITATION

The Jaina Yoga meditation occupies a significant position in

1 See *Sanskrit Hindi Koṣa*, p. 502

2 See *Abhidharmakośabhāṣya*, p. 453 and
Ārthaviniścayasūtrānibandhanam p. 179

Indian religious practices It can even be said that Dhyāna-sādhana and Jaina Sadhanā are virtually synonymous The kind of detailed and minute account that we find here is nowhere else available According to Jaina doctrine, meditation is the best method of achieving sañyam (control) or the purification of conduct (cāritra)

Properties and Types of Meditation

The word for Dhyāna in Jaina thought is 'Jhāna' or 'Jhāna' Meditation is the name given to the act of concentrating the mind on a goal or target momentarily ¹ In *Tattvarthasūtra* the same name is given to resisting thought or the wanderings of the mind through concentration ² In *Sarvārthasiddhi* meditation is seen as awareness-mixed knowledge which is like a stilled fire of flame ³ Whereas in *Dhyānaśataka* it is equated with stable and incessant work (Adhyawasāya) ⁴ In *Tattvānūsāsana* it is said that the concentrated resistance of mind which is in itself without flickering is Dhyāna This itself is yoga and this alone is called Prasankhyāna samādhi ⁶ Dhyāna has also been visualized as nirjarā and the source of samvarā

Actually it is not easy to focus the mind on a single object or point because mind by its very nature cannot stay that way on anything for long ⁸ If one spends a muhūrta in meditation, the mind thereafter strays randomly and even if it does stay still then

-
- 1 अन्तो मुहुत्तकाल चित्तस्सेकगया हवइ ज्ञान।
Āvasyabhaṣyaniryukti, Gāthā 1463
 - 2 एकप्रचिन्तानिरोधो ध्यानम्। *Tattvarthasūtra*, 9 27 and cf
एकाग्रेण निरोधो य चित्तस्यैकत्र वस्तुनि तदध्यानम्।
Mahāpurāṇa, 21 8
 - 3 ज्ञानमेवापरिस्पन्दनाग्निशिखावदनमासमान ध्यानमिति।
Sarvārthasiddhi, p 455
 - 4 ज थिरमज्झवसाण त ज्ञाण ज चल तय चित्त।
Dhyānaśataka, Gāthā 2
 - 5 एकप्रचित्तविरोधो य परिस्पन्देन वर्जित तदध्यानम्।
Tattvānūsāsana, Gāthā 56
 - 6 तदस्य योगिनो योगश्चित्तेकाग्रनिरोधनम्।
प्रसख्यानसमाधि स्याद् ध्यान स्वेष्टफलप्रदम्।। *Ibid*, Gāthā 61
 - 7 तदध्यान निर्जराहेतु सवरस्य च कारणम्। *Ibid*, Gāthā 56
 - 8 आमुहूर्तात्। *Tattvarthasūtra*, 9 28
and See *Dhyānaśataka*, Gāthā 3

that would amount only to thinking and in any case it will be a different Dhyāna due to the difference in its orientation or attitude ¹ In other words, one can say that Dhyāna or samādhi is that in which one ponders over the statements that help one in evaluating worldly bonds To put it another way, one tries to be one with the ātman on the strength of good 'words' once one's mire of karma gets washed away ²

This state is samaraṣṭbhāva in *Tattvānusāsan* ³ and savīrya dhyāna in *Jñānārṇava* ⁴ In *Tattvārthasūtra* meditation is equated with concentrated resistance of mind by one who has Uttamasamhanan ⁵ In scriptures, samhanan is said to have six types ⁶

- (i) Vajra Rṣabhanārāca samhanan
- (ii) Rṣabhanārāca samhanan
- (iii) Nārāca samhanan,
- (iv) Ardhanārāca samhanan
- (v) Kṭlikā samhanan and
- (vi) Samvartaka samhanan

The first of these samhanans are considered better for meditation ⁷ Yet only that Sādhaka qualifies for mokṣa who has vajra Rṣabhanārāca samhanan When the yogi focuses all his divergent ponderings towards a single orientation, then he attains Ekāgranīrodha yoga That in turn is known as samādhi or Prasankhyān ⁸

The notable thing in this context is that attitudes or orientation

- 1 मुहुतात् परितश्चिन्ता यद्वा ध्यानान्तर भवेत्।
बह्वर्थसक्रमे तु स्याद्दीर्घापि ध्यानसन्तति ।। *Yogaśāstra*, 4.116
- 2 *Yogapradeepa* Gāthā 138
- 3 *Tattvānusāsan*, Gāthā 137
- 4 *Jñānārṇava*, Chap 31, Savīrya Dhyān Kā Varṇan
- 5 उत्तमसहनस्यैकाग्रचित्तानिरोधो ध्यानम्। *Tattvārthasūtra*, 9.27
- 6 छविहे सघयणे पण्णते त जहा-वहरोसभणारायसघयणे, उपभणाराय
सघयणे नारायसघयणे, अद्धनारायसघयणे, खीलिससघयणे द्ववेट्ठसघयणे।
Sthānāṅgasūtra, Pra U, Sūtra 6
- 7 *Tattvārthavartika* p 625
- 8 *Tattvānusāsan* Gāthā 60.61

are of two kinds – Roopi and Aroopi. Aroopi orientation is equated with the liberated soul and because it is transcendental so it is also called Anālamban yoga.¹

Roopi Ālamban is perceptible to senses. Though those qualifying for Roopī or sālamban dhyāna are able to develop their cāntira up to the sixth guṇasthān² whereas those who qualify for Anālamban yoga achieve spiritual development from the seventh to the twelfth guṇasthān.³ Anālamban meditation emerges when sālamban meditation detaches itself from worldly objects and an intense desire arises for realizing the true nature of Ātman. When there is absolute self-realization then dhyāna is there no more because nirālambanā meditation is a very special kind of effort in which one attempts either just before attaining Kaivalya Jñāna or at the time of Yoganirodha.

Thus on achieving siddhi or nirālamban Jñāna, the state of saṃsāra gets dissolved. It is the Kaivalya jñāna that then prevails. Thereafter there emerges the Ayogyāvasthā which is another name for Nirvāpa or enlightenment itself.⁴

There have been used different synonyms for meditation like tpa (penance), samādhi (profound meditation), dhīrodha, swānta nīgrah, antahsamītinatā, sāmyabh (equanimity), samarasībhāva etc.⁵

Elements of Dhyāna

There are three main elements of Dhyāna

(i) Dhyāta,

(ii) Dhyeya

-
- 1 आलम्बणं पि एयं रुचिमरुची य इत्थं परमुक्तिः
तद्गुणपरिणपद्भूतो सुमुमो अणालम्बणो नाम॥

Yogavimsika, Gāthā 19

- 2 अप्रमत्तप्रमर्तीख्यो धर्मस्येतौ यथायथम्। *Jñānārṇava*, 28 25

- 3 अप्रमत्तं सुसंस्थानो वज्रकायो वशी स्थिरः।

पूर्ववृत्तसंवृत्तो धीरो ध्याता सम्पूर्णलक्षणः॥ *Jñānārṇava*, 28 26

- 4 एयम्भि मोहसागरतरणं सेढी य केवलं चेव।

ततो अजोगजोगो कमेण परमं च निष्ठाण॥

Yogavimsika Gāthā 20

- 5 योगो ध्यानं समाधिश्च धीरोधः स्वान्तः निग्रहः।

अन्तःसलनिता चेति तत्पर्याया स्मृता बुधैः॥

Tattvānuśāsana, p 61

(iii) Dhyāna¹

Ācārya Śubhachandra proposes four elements i.e. Dhyātva, Dhāya, Dhyāna and the fruit of Dhyāna²

(i) Dhyātva

He is the sādhaaka equipped with eight guṇas (qualities) He should have a desire for mokṣa. He should be detached from saṃsāra (world), established in Āsana a conqueror of senses free from the, of a calm mind His mind should be under control He should be patient and equipped with Samvarā³

(ii) Dhyāna

Dhyāna is Dhyātā's getting established in Dhyeya⁴ Nīscayanaya designates kartā karma karaṇa sampradāna apādāna and adhikaraṇa as satkarmayā Ātmā This is dhyāna⁵

(iii) Dhyeya

That which is meditated upon is Dhyeya

Important Directions for Dyāna Sādhana

For the success of the Dhyāna sādhana the sādhaaka should be in command of his senses and should have fortified himself by forsaking possessions (parigra) through the rooting out of passions (kaṣāyas)⁶ through observing a fast (vrata) and through disciplining

1 ध्यान विधिस्तता ज्ञेय ध्याताध्येय तथा फलम्। *Yogaśāstra* 71

2 ध्याताध्यान तथा ध्येय फल चेति चतुष्टयम्। *Jñānārṇava*, 45

3 मुमुक्षुर्जन्मनिर्विण्ण शान्तचित्तो वशी स्थिर ।

जिताक्ष सवृतो धीरो ध्याता शास्त्रे प्रशस्यते॥ *Ibid* 46

4 ध्यायते येन तद्ध्यानं यो ध्यायति स एव वा।

यत्र वा ध्यायते यद्वा, ध्यातिर्वाध्यानं मिष्यते॥

Tattvānusaṣana, sl 67

5 स्वात्मानं स्वात्मनि स्वेन ध्यायेत्स्वरमै स्वतो यत ।

षट्कारकामस्तस्माद् ध्यानमात्मैव निश्चयात्॥ *Ibid*, śl 74

6 सगत्याग कषायाणां निग्रहो व्रतधारणम्।

मनोऽक्षाणां जयश्चेति सामग्री ध्यानजन्यनो॥ *Ibid* śl 75

7 निरुन्ध्याच्चित्तर्तुध्यानं निरुन्ध्यादयत वच ।

निरुन्ध्यात् कायचापत्य तत्त्वावल्लीनमानस ॥ *Yogasāra* śl 163

of the mind He should stabilise his mind by becoming free from all the doṣas (demerits) ¹ Factors having great significance for attainment and siddhi of Dhyāna are sadguru, samyaksraddhāna, incessant work (Abhyāsa) and stability of the mind ²

Ingredients of Meditation

It has the following components Pūraka, Kumbhaka, Recaka, Dahana, plawana, mudrā, mantra, maṇḍala, Dhāraṇa, Karmādhiṣṭhāna the samsthān of devas, linna, Āsana, Prāṇāna and vāhana etc In fact all that goes into the components of dhyāna by way of sayings of mantravāda etc is dhyāna ³ To put it briefly, all the elements of Ācāramīmāṃsā fall under dhyāna only

Practices like japa, tapa vrata and dhyāna do not in fact bring about desired results ⁴ unless these are done with a cleansed and pure mind In the absence of this factor the observance of vratas is also more like a punishment ⁵ The control of senses is essential because without that the passions do not get dissolved or eliminated ⁶ The purity of dhyāna or its siddhi is the only way of stepping away from one's karmas ⁷ and meditation on Ātman enables us to know its true nature ⁸ Whereas dhyāna is a counter-attach on

1) मामुज्झह मा रज्जह मादूसहइट्ठणिट्ठअट्ठेसु।

थिरमिच्छहिजइ चित्त विवत्तझाणप्पसिद्धीए॥

Vrddhavyasamgrah Gāthā 48

2) ध्यानस्य च पुनर्मुख्यो हेतुरेतच्चतुष्टयम्।

गुरुपदेश श्रद्धान सदाभ्यास स्थिर मन ॥

Tattvānusāsaṇa, śl 218

3) Ibid, sls 216-218

4) किं व्रते किं व्रताचारै किं तपोभिर्जपश्च किम्।

किं ध्याने किं तथा ध्येयैर्न चित्तं यदि भास्वरम्॥

Yogaśāstra śl 68

5) मन शुद्धयैव शुद्धिः स्याद् देहिना नात्र सशयः।

वृथा तदव्यतिरेकेण कायस्थैव कदर्थनम्॥ Jñānārṇava, 22 14

6) अदान्तैरिन्द्रियह्यश्चलैरपथगामिभिः। Yogaśāstra, 4 25-8

7) See Jñānārṇava, 20 14

8) एवमभ्यासयोगेन ध्यानेनानेन योगिभिः।

शरीरात् स्थितं स्वात्मा यथावस्थोऽवलोक्यते॥

Yogapradīpa, śl 16

all excesses of indulgence,¹ karmaksaya can result only from self-cognition which in turn brings us to mokṣa²

It is to be remembered that meditation can lead to auspicious as well as inauspicious fruits. It can get you chintāmaṇi the jewel or it can get you to just waste matter of the kind that is left after the extraction of oil. As such it is essential that there should be swa-vṛtti as well as sāmyabhāva (equanimity) along with the resistance to outer tendencies if the siddhi of dhyāna is to be achieved.⁴ The sādḥaka does not take cognizance of anything except self-realization.⁵ Even if worldly matters cause concern to him suddenly, he needs give them an inward turn and should remember his Guru or Deity sitting in sukhāsana in an isolated place free from all desires of the flesh.⁶ This purifies dhyāna.

Means to Dhyāna

The mention of the means of dhyāna is well found in our ancient scriptures too. These are vairājnya tattvavyūḥṇāna nirgranthatā samacittatā and parisahajeya.⁷ Apart from these Asamgatata, sthiscittata urasmaya, and tolerance are also mentioned in this very context.⁸

1 झाणाणिलीणो साहू परिचाग कुणइ सव्वदोसाण।

तम्हा दुझाणमेवहि सव्वदिचारस्स पडिकमण।।

Niyamasūtra, Gāthā 93

2 माक्षकर्मक्षयादेव स चात्मज्ञानतो भवेत्।

ध्यान साध्य मत तच्च तद्ध्यान हितमात्मन ।। Yogaśāstra 4.113

3 इतश्चिन्तामणिर्दिव्य इत पिण्याकस्वण्डकम्।

ध्यानेन चेदुभे लभ्ये क्वाद्वियन्ता विवेकिन ।। Iṣṭopadeśha, 20

4 तत स्ववृत्तित्वाद् बाह्यध्येय प्राधान्यापेक्षा निवर्त्तितामवति।

Tattvārthavārtika p 626

5 तदा च परमैकाग्रयादवहिरर्थेषु सत्स्वपि।

अन्यत्र किचनभाति स्वमेवात्मनि पश्यत ।

Tattvānuśāsana, śl 172

6 Yogāśatak (Gāthā, śl 60)

7 वैराग्यतत्त्वविज्ञान नैर्ग्रन्थ्य समचित्तता।

परीषहजयश्चेति पचैते ध्यानहेतव ।।

Vṛhaddravyasamhita p 201

8 See Upāsakādhyāyanasūtra 39.634

Different Types of Dhyāna

In different Jaina Āgamas¹ and in Jaina texts related to yoga² four main varieties of dhyāna are mentioned. These are Ārta, raudra dharmya, and sukladhyāna. The first two are considered Aprasasta and the last two prasasta. In *Tattvārthasūtra* only the last two i.e. Dharmya and sukladhyāna are taken to be the root cause of mokṣa.³ Others are not emptied of the cycle of saṃsāra.

The *Jñānārṇava* mentions three types of Dhyāna. Prasasta, Aprasasta and śuddha.⁴ Hemchandrācārya has made a division in terms of Dhyāta, Dhyeya and Dhyana and Dhyeya itself has four kinds.⁵ These are -

- | | |
|--------------------|---------------|
| (i) Pindastha, | (ii) Padastha |
| (iii) Swarūpa, and | (iv) Rūpātīta |

These four varieties of Dhyeya figure in *Jñānārṇava* also.⁶ The four varieties of Dhyeya offered by Rāmasenācārya are nāma, sthāpanā, dravya and Bhāva.⁷ This categorization has its own

-
- 1 चत्वारि ज्ञाणा पण्णता, व जहा-अट्टेज्झाणे,
रोद्धेज्झाणे धम्मज्झाणे, सुक्खेज्झाणे। *Sihānāngasūtra*, sūtra 4
1st updesaka and see *Samvāyāngasūtra*, fourth
samvāya. *Aupapātikasūtra*, Tapdhikara,
Bhagavatīśūtra, sataka 25, updesaka 7
 - 2 अट्टेणातिरिक्खगई रुद्धज्झाणेण गम्मती नरय।
धम्मेण देवलोय सिद्धिगई सुक्खज्झाणेण॥
Dhyānasūtra (Gāthā 5 and
यच्चतुर्धा मत तज्जै क्षीणमोहेमुनीश्वरे।
पूर्वप्रकीर्णकाङ्गेषु ध्यानलक्ष्यसविस्तरम्॥ *Jñānārṇava*, 41
आनर्नरौद्रधर्म शुक्लानि *Tattvārthasūtra* 9/29
 - 3 परे मोक्षहेतू। *Tattvārthasūtra*, 9/29
 - 4 सक्षेपरुचिभि सूत्रान्तन्निरूप्यात्मनिश्चयात्।
त्रिधैवामित कैश्चिद्यतो जीवाशयस्त्रिधा॥ *Jñānārṇava*, 3/27
 - 5 पिण्डस्थ च पदस्थ च रूपस्थ रूपवर्जितम्।
चतुर्धा ध्येयमाप्नात ध्यानस्यालम्बन बुधै॥ *Yogaśāstra*, 7/8
 - 6 पिण्डस्थ च पदस्थ च रूपस्थरूपवर्जितम्।
चतुर्धा ध्यानमाप्नात भव्यराजीवभास्करै॥ *Jñānārṇava*, 37/1
 - 7 नाम च स्थापन द्रव्य भावश्चेति चतुर्विधम्।

specialty According to this Dravya Dhyeya itself presents itself as Pīṇastha Dhyāna,¹ because Dhyeya matter or Ātman in the body are of the Dhyatva is itself the object of Dhyana and the same is the function of Pīṇastha Dhyana also Apart from this, we also find a mention of 24 varieties of Dhyeya² Twelve of these are (respectively) Dhyāna, sūnya, Kalā, Jyoti, Bindu Nāda, Tara, Laya, Mātrā, Pada and Siddhi By adding Parampada to these Dhyānas we get other varieties of Dhyāna

Before going into these varieties and sub-varieties of Dhyāna, let us expound on four varieties universally acknowledged in Āgamas and Yoga texts

(1) Ārta Dhyāna

Ārta means sorrow Thus Ārta Dhyāna is that which has its roots in sorrow³ or in separation from loved things⁴ or contact with things undesirable⁵ or attachment with worldly things on account of unavoidable Moha⁶ The stupidity that comes from attachment is due to ignorance As a result the Jīva becomes sad on getting or not getting things that are otherwise not desirable It is Ārta Dhyāna⁷

This Dhyāna has four ways of happening

- (i) Apriyavastusamyoga,
- (ii) Priyavastusamyoga
- (iii) Pratikulavedanā and
- (iv) Nidāna Ārta Dhyana⁸

1 Ibid, 41 134

2 सुनुकुलजोइबिन्दुनादो तारो लओ लवोमत्ता।
पयसिद्धपरमजुयाझाणइ हुति चउवीस॥

Namaskāraswādhayāya (Prākṛta), p 225

3 Sthānānag-sūtra, Prathan Udesaka, Sūtra 12, p 675

4 Samavāyāṅgasūtra Samavāya⁴

5 Dasavaikāṭikasūtra Prathama Addhyaya

6 ऋते भवमथात् स्यादसदध्यान शरीरिणाम्।

दिग्मोहोन्मत्ततातुल्यमविद्यावासनावशात्॥ Jñānārṇava, 25-23

7 Sthānānag-sūtra Prathama Uddesaka sūtra 12, p 675 and see
Autapāṭikasūtra Tapodhikra

Bhagawatisūtra, śataka 25, Uddesaka 7, Tattvārthasūtra, 931-34

(i) **Apriyavastusamyoga Ārta Dhyāna**

The Jīva, who is already depressed due to antipathy is constantly thinking on terms of getting ride of undesired things words, etc This kind of constant thinking is Apriyavastusamyoga Ārta Dhyāna ¹

Ācarya Subhachandra has given the name Anīṣṭa Samyoga Ārta Dhyāna to sorrow emanating from fire, snake, tiger, water etc and from mobile things beings from a bad ruler, enemy etc as fixed sources of sorrow The same applies to sorrow on account of one's body, relatives, money etc.² Buddhist have however recognized this kind of feeling under Dukkha (sorrow) ³

(ii) **Priyavastuvīyoga or Iṣṭavīyoga Ārta Dhyāna**

Restlessly hankering for things desired or liked by the five senses a strong desire to meet or be near those who are likely to be the means of finding such things (parents, relatives etc), a concern that contact with physical comfort or gratifications should be always there and the fear of feeling sad due to their absence in the future this is the second variety of Ārta Dhyāna and is called Iṣṭavīyoga Ārta Dhyāna This has also been recognised by Buddhists the first of Āryasatyas ⁴

(iii) **Pratīkūlavedanā Ārta Dhyāna**

Falling under the third category of Ārtadhyāna i.e Pratīkūlavedanā Ārtadhyāna is the worry born by the annoyed Jīva (also immersed in attachment) when he becomes sick due to one

1 अमणुष्णाण सदाइविसयवत्पूण दोसमइणस्स।

धणिय वियोगचित्तमस पओगाणुपरण च॥

Dhyānaśataka Gāthā, 6

2 See *Jñānārṇava*, 25 25-28

3 See *Abhidharmadesanā Bauddha Siddhāntan kā Vivechan*, chapter "Chāra Ārya Satya," Explanation of Dukkha, the Ārya satya

4 See *Sthānāṅgastūtra*, Pratham Uddesaka, sūtra 12, *Bhagavatītsutra*, Śataka 25, Uddesaka 7 and *Āupapātikastūtra Tapodhikāra*, and

इट्ठाणविसयाईण वेयणाए य रागस्तस्स।

अवियोगज्जवसाण तहसजोगमिलासोय॥

Dhyānaśataka, Gāthā 8 and See *Jñānārṇava* 25 30-11

of the sixteen Mahārogaś or is hurt by a weapon or when his heart is beyond itself due to some unbearable pain¹

(iv) Nidānānubandhi or Bhogatrādhyāna

The fourth Ārtadhyāna is Nidānānubandhi. In this one longs for worldly prosperity in return for one's sādhanā. Under this fall the following activities. Desiring momentary sensual pleasures of this or the other world, having a strong hankering for physical pleasures or gratifications, trying to find ways and means of attaining temporal pleasures in place of laudable practices like samyama, penance, celibacy etc.² Looking for means to achieve the beauty and other guṇas (powers or attributes) of the chief of gods or a chakravartin emperor also comes under the same. This is the fourth Ārtadhyāna.³

Properties of Ārtadhyāna

There have been narrated four properties by the Śāstrakāras. These are

- 1 See *Sthānāṅgasūtra* Pratham Uddēśika sūtra 12, *Bhagavatīśutra*, sl, 25 Uddesaka 7 *Āupapātikasūtra* *Tapodhikāra*, and

(a) तहसूलसतीस रोगाद्देवयणाएविजोगपणिहाण।
तदसपओगचिता तप्पडिआराउलमणस्स॥

Dhyānaśataka Gāthā 7

(b) कासश्वास भगन्दरोदरजराकुष्ठतिसारज्वरे ।
पित्तश्लेष्ममरुत्प्रकोपजनितै रोगै शरीरान्तकै ॥
स्यात्सत्त्वप्रबलै प्रतिक्षणभवेर्यद्रव्याकुलत्वं नृणा ।
तद्रोगार्तमनिन्दितै प्रकटित दुर्वारदुःखाकरम ॥

Jñānārṇava 25 32-33

- 2 परिजुसि य कामभोग-सयओग सपउत्ते,
तस्स अविष्पओग सतिसमणागए यावि भवइ। *Sthānāṅgasūtra*,
Pratham Uddēśika sūtra 12 and See *Bhagavatīśutra* Śataka
25 Uddesaka 7,
Āupapātikasūtra *Tapodhikāra*, *Tattvarthsutra*, 9 34

- 3 देविचक्कवट्ठित्ताइ गुणसिद्धिपत्थणमईय।
अहम नियाणचित्थणमण्णणाणुगयमच्च त॥

Dhyānaśataka Gāthā 9 and

भोगाभोगीन्द्रसेव्यास्त्रिभुवनजयिनीरूपसाम्राज्यलक्ष्मी।
राज्य क्षीणारिचक्र विचितसुखधूलास्यलीलायुवत्य ॥

Jñānārṇava 25-34 and see *Ibid* 35

- (i) Krandana (weeping)
- (ii) Expressing grief
- (iii) Shedding tears
- (iv) Lamentation (vilāpā)¹

These are the four properties of Ārtadhyāna. A person having these properties is Ārtadhyānī.

Three Leśyās (thought-paints) of Ārtadhyāna

The Ārtadhyāna has three leśyās – Kṛṣṇa (Black), Nīl (Blue), and Kapota²

The ignorance dominates this type of dhyāna, attachment and antipathy increase which causes the jīva become engrossed with fear, misery, suspicion, laziness, quarrel passions, regret and spiritual delusion³

The intellect of the Ārtadhyānī does not remain stable. It fluctuates due to the impact of attachment and antipathy. That is why he wanders in the Tiryancagatī⁴

His mind gets involved in worldly objects having been deviated from the concentration over Ātman and he develops extreme attachment for the desired things. His bereavement from these things make him perturbed. So this dhyāna is called inauspicious. This is the root of this world-journey⁵. The Ārtadhyāna should be abandoned by the saints considering that it is root of entire in-advertence because this dhyāna is able to get hold of even the

1 अदस्सणं ज्ञाणस्स चत्तारिलक्खणापण्णता त
जहा कदणया सोयणया, तिप्पणया, परिवेदना।

Sthānāṅga Pratham Uddēśaka, sūtra 12

2 Refer to next chapter for, Leśyāś

3 कावोयनीलकालालेस्साओनाइसकिलिदटाओ।

अदृज्झाणोदयस्स कम्मपरिणामजणियाओ।।

Dhyānasataka (Gāthā 14 and see *Jñānārṇava* 25 40)

4 *Jñānārṇava*, 25 43

5 रागो दोसो मोहो य जेण ससारहेयवो भणिया।

अदमि य ते तिण्णवि, त त ससारतरुवायि।।

Dhyānasataka (Gāthā-13)

sanyamaka with avirati, desavirati and full of negligence (pramādanīṣṭha) ¹

This type of dhyana is begotten spontaneously as a result of vague rites and without human efforts from times immemorial ²

(2) Raudra Dhyāna

Raudra means anger, vulgarity, fearfulness etc. A person thinking in this state is called Raudradhyāna. Philosophers have termed a cruel person as Raudra, and the feelings, functions and their results known as Raudra ³. It is red coloured.

Raudradhyāna is the concentration over backbiting, ill-speaking, abusing and even false-telling and order for killing somebody etc. Such dhyāna is the expertise in fraud, cheating and committing a sin unknowingly ⁴. According to Subhachandra, the sādhakas with seasoned mind have called Raudradhyāna to one skilled in killing the lives of different creatures, well-versed in propagating sinful acts and atheistic views, having the company of cruel persons, being himself cruel by nature and with aptitude for vulgarity ⁵.

This type of dhyāna is inauspicious or interrupting. It subsists

1 एव चउण्विह रोगदोसमोह कियस्स जीवस्स।

अदृग्गाण ससाइवद्धण तिरियगइमूल।।

Ibid, Gāthā 10

2 एतद्धिनापि यत्नेन स्वयमेव प्रसूयते।

अनाद्यसत्सुमुदभूत सस्कारादेव देहिनाम्।।

Jñānārṇava 25 41

3 See *Sanskrit-Hindi Kosha*, p 833

4 रुद्र क्रूराशय प्राणी प्रणीतस्तत्त्वदर्शिभः।

रुद्रस्य कर्मभावो वा रौद्रमित्याभिधीयते।। *Ibid*, 26 2

5 पिसुणासं भस्स भूयभूय बायाइबयणपणिहाण।

मायाविणोइसघणपरस्सपच्छन्नपावस्स।।

Dhyānasataka, Gāthā 20

6 हिंसाकर्माणिकौशल निपुणतापादोपदेश भृश।

द्राक्ष्य नारितकशासने प्रतिदिन प्राणातिपाते रति।।

सवास सह निर्दये विरत नैसर्गिकी क्रूरता।

यत्स्यादेहभृता तदत्र गदित रौद्र प्रशान्ताशयै।।

Jñānārṇava, 26 6

on bad emotions. It creates attachment etc. for violence, lies, theft, involved with protection of wealth.¹ This dhyāna has also four kinds as described above.² These are Himsānubandhi, Mrśānubandhi, Chauryananda, and Viśayaśamrakṣānubandhi.

(i) Himsānubandhi Raudradhyāna

When the mind is engrossed with extreme anger, it aims at the beating of the jīvas (creature) binding, burning or killing them. That becomes the state of the person having a cruel heart and such an element is subjected to hell.³ The Himsānubandhi Raudradhyāna is the cause behind the state of getting the group of jīvas killed, tortured, destroyed and cheated.⁴

(ii) Mrśānubandhi Raudradhyāna

Mrśānubandhi is another type of Raudradhyāna wherein lie the demerits like cheat, deceit, crime, backbiting, wrong accusation, a speech creating violence, lie, giving false evidence, and all the acts related to falsehood. The person indulging in these acts has also the demerits of self-centredness and tries to assume the style to project himself a pious fellow.⁵

A person committing wrong acts with perverted assumptions, his mind is definitely known as Mrśānanda Raudradhyāna.⁶ The Mrśānandi sattva cheats others for the fulfilment of his desired

1 See *Sthānāṅgāsūtra*, Pratham Uddesaha, sūtra 12

Bhagavatīsūtra 307 Śataka 25, *Aupapātīsūtra* Tapodhikāra

2 *Ibid*, and हिंसाऽनृतस्तेयविषयसरक्षणेभ्यो रौद्रम्।

Tattvārthasūtra, 9/36

3 सत्तवहवेहबघणडहणङ्कणमारणाइपणिहाण।

अइ कोहग्गहवत्यनिग्घिमणसोऽहमविवाग।।

Dhyānaśataka, Gāthā 19

4 हते निष्पीडिते ध्वस्ते जन्तुजाते कदर्शिते।

स्वेन चान्येन या हर्षस्तद्धि सा रौद्रमुच्यते।।

Jñānārnava, 26/4

5 *Dhyānaśataka* Gāthā 20

6 असत्यकल्पनाजालकश्मली कृतमानस।

चेष्टते यज्जनस्तद्धि मृषारोद्र प्रकीर्तितम्।।

Jñānārnava, 26/16

goal even by telling a lie and understands himself cleaverer than others

(iii) Chauryānand Raudradhyāna

All the activities related to theft right from the determination for theft upto committing it, along with extreme anger, antipathy, temptation having been dominated by these forces making scheme for theft are categorised under Chauryānanda Raudradhyāna. Kidnapping of other's property or things is theft. Such type of thinking is Chauryānanda or Steyānubandhī Raudradhyāna¹. The dhyāna which is engaged in the acts of theft or cunningness is Chauryānanda Raudradhyāna².

(iv) Viśayasamrakṣaṇānubandhī Raudradhyāna

Samrakṣaṇānubandhī Raudradhyāna is the thinking over the objects regarding providing things of luxury to fulfil sensual pleasures protecting wealth as the source of all the temporal pleasures occupied with accumulation of money bothering about money ignoring wrong and unjust ways, envy with all the participants of the booty and having antipathy with them³.

The Viśayasamrakṣaṇānubandhī Raudradhyāna is bothering about the protection for one's wealth, wife, son, kingdom etc. having been afraid of the enemy or aspiring for encroaching upon the wealth and property of one's enemy by killing him with sharp

1 See the Vyākhyā on *Sthānāṅgasūtra* 12 p. 681, *Bhagavatīsūtra*, Sāṭaka 25 Commentary on Uddesyaka 7, and see *Aupapātikasūtra* *Tapodhikāra*, and तह तिब्बकोहलहाउलस्सभूओव धायणमणज्ज।
परदव्यहरणचित्त परलोयावायनिरवेक्ख॥

Dhyānasāṭaka, Gāthā 21

2 चौर्योपदेशबाहुल्य चातुर्य चौर्यकर्मणि।
यच्चौर्यैकपर चेतस्तच्चौर्यनिन्द इष्यते॥ *Jñānārṇava*, 26 24

3 See Vyākhyā on *Sthānāṅgasūtra* 12, p. 681, *Bhagavatīsūtra*, Sāṭaka 25 uddesyaka 7 and Commentary on it, *Aupapātikasūtra*, *Tapodhikāra* and see सदाइविसयसाहणधनसारक्खणपरायणमणिटठ।
सत्त्वामिसकणपरोवधायकलुसाउल चित्त॥

Dhyānasāṭaka, Gāthā 22

weapons the mind being engrossed with cruel motives¹

As such the Raudradhyānt is engaged in Apodhyāna and devises the scheme for torturing other creatures. As a result he himself gets tortured by others afraid of worldly and divine fear. He is deprived of mercy, shamelessness for wicked deeds and deriving pleasure in the commitment of sinful deeds. Thus, this type of Raudradhyāna is the root causes of the world and it is understood the cause of Narakagati²

Properties of Raudra Dhyana

The Sāstrakāras have enunciated four properties of a Raudradhyānt³

- (i) The Raudradhyānt has got the tendency for Āsravas like violence etc. They become such persons as are tended towards wrong deeds and often planning to bring loss to others in one way or the other.
- (ii) The Raudradhyānt is bestowed with much sins because of his indulgence in wicked deeds extremely.
- (iii) He has the tendency full of ignorance because of his knowledge got after studying bad books (kūṣāstras).
- (iv) The Raudradhyānt does not atone for the sins com-

1 आरूप्य चाय निशितै शरोधैर्निकृत्य वैरिब्रजयुद्धताशम्।

दग्ध्वा पुरग्नामवराकराणि प्राप्स्येऽहमैश्वर्यमनन्यसाध्यम्॥

Jñānārṇava 26 30-33

2 रोहृच्छाण ससारवद्धण नरयगइमूले।

Dhyānaśataka, Gāthā 24

3 रुद्रस्सण ज्ञाणस्स वत्तारिलक्खणापण्णता त जहा-

ओसणेणदोसे, बहुदोसे, अन्नाणदोसे, आमरणतदोसे।

Sihānangasūtra, Pratham Uddeśaka Sūtra 12,

Bhagavatisūtra sūtra 3, Śataka 25 and

लिगाइतस्स उस्सण्ण बहुलनानाविहामरण दोसा।

तेसिच्चिय हिंसाइस बाहिरकरणोवउत्तस्स॥

Dhyānaśataka, Gāthā 26

mitted by him. These are the four properties of Raudradhyāna. Ācārya Subhachandra considers four properties of Raudradhyāna: Cruelity, Punishment, deprivation, and harshness.¹

Lesyās (thought-paints) of Raudra Dhyāna

This type of dhyāna has the thought-paint of black, blue and kāpota colours because of the fact that such dhyānas have to have cruel results.² This Raudradhyāna often happens at the spiritual journey crossing the fifth ladder.³ It is kṣāyopasamīkabhāva and its time is to remain for long. The object of this type of contemplation is always some thing maligned.⁴

Both Ārta and Raudra Dhyānas are to be condemned. Such type of dhyānas are often found with the householders having desires to grab other's wealth and get dominated by passions.⁵

This type of dhyāna is sometimes seen with the saints and monks because of the impact of Prārabdha. These are the cause behind the world.⁶ These are bad dhyānas which emerge auto-

1 क्रूरता दण्डपातुष्य वञ्चकत्वं कठोरता।

निस्त्रिशत्वं च लिङ्गानि रौद्रस्योक्तानि सूरिभिः॥

Jñānārṇava, 26 37

2 कापोय-नील-कालालेसाओ तिव्वसकिलिट्ठाओ।

रोद्वज्झाणोवगयस्स कम्पपरिणाम जणियाओ॥

Dhyānasataka, Gāthā 25 and

कृष्णलेश्याबलोपेत श्वभ्रपातफलादिकतम्।

रौद्रमेतद्धि जीवाना स्यात्पयज्यगुणभूमिकम्॥

Jñānārṇava, 26 36

3 अबिरय देसासजय जणमणससेवियमहण्ण।

Dhyānasataka, Gāthā 13

4 क्षायोपशमिको भाव कालश्चान्तर्मुहूर्तक।

दुष्टाशयवशदेतदग्रशस्तावलम्बनम्॥

Jñānārṇava 16 39

5 इत्यात्तरोद्र गृहिणामजस्र ध्याने सुनिन्द्ये भवत स्वतोऽपि।

परिग्रहारम्भकषायदोषैऽकलङ्किते अन्त करणे विशङ्कम्॥

Ibid 26 41

6 क्वचित्तुवचिदमी भावा प्रवर्तन्ते मुनेरपि।

प्राक्कर्मगौरवाच्चित्र प्राय ससारकारणम्॥

Jñānārṇava 26 41

matically due to the jīva, sacraments of eternal days ¹ Therefore, both of them are to be avoided

(3) Dharma Dhyāna

Contemplation over religion (Dharma) is known as Dharma Dhyāna Now the question arises as to what religion is?

Nature of Dharma (Religion)

The word 'Dharma' has been variously interpreted in Indian literature The *Atharvaveda* describes it as a quality having acquired its origin from religious activities and sacraments ² The use of the word religion in *Chhāndogyaopaniṣad* indicates towards the duties ascribed to Aśramas ³ In the *Mahābhārata*, the word *Parmadharma* occurs for non-violence in the *Anuśāsana Parvan*⁴ and inatrocious in the *Vana Parvan* ⁵ The Acara (Conduct) itself has been designated Dharma in *Manusmṛti* ⁶

The word 'Dharma' derives its origin from the 'dhr' dhāraṇe root of Sanskrit ⁷ It means 'to hold' ⁸ Some scholars consider its origin from 'dhr' dhāraṇe root which implies for example keeping one object from one place to another place Similarly, dharma is the one which safeguards the creatures of the world from befalling in the bad state or which liberates them from miseries and bestows them with the bliss of lightly appreciated quality at the same time or gets to high state of life ⁹

1 Ibid 26 43

2 *Atharvaveda*, 9-17

3 *Chhāndogyaopaniṣad*, 1 13

4 *Mahābhārata*, *Anuśāsana Parvan*, 115 1

5 Ibid *Vana Parvan* 373 73

6 आचार परमोधर्म । *Manusmṛti*, 1 108

7 धारणात् धर्म इत्याहु । *Vālmīki Rāmāyaṇa*, 7 5

8 See *Dharmadarśana Manana aur Mūlyāṅkana*, p 5

9 यस्माज्जीव नरकगतिर्यग्योनिकुमानुषदेवत्वेषु प्रपतन्त धारयतीति धर्म ।
उक्त च दुर्गतिप्रसृतानि जीवान् यस्माद्धारयते पत ।

धत्ते चैतान् शुभस्थाने तस्माद् धर्म इति स्थित ।

Daśavaikālikasūtra, *Jinacūṛṇi*, p 15

देशयाभि समीचीन धर्म कर्मनिवर्हणम् ।

ससार दुःखत सत्त्वान् यो धरत्युत्तमे सुखे ॥

Ratnakaraṇḍa śrāvaka-cāra, ११ 12

Religion establishes the jīvas at the supreme place by liberating them from the heinous state. So it is Dharma. When it is thought out in depth, there appears in difference between 'holding' and 'keeping' but they are interdependent. The religion contains both of the aspect. The jīva in the world aspiring from redemption from its heinous state has to hold religion (Dharma) and it is the religion only which will lift him from that state conferring the supreme bliss upon him.

All the jīvas in this world are unhappy. They are in look out of a place which is devoid of pain and anguish and it is Dharma which can lead the jīva to such a destination.¹

The writer of the commentary *Tātparyāvyākhyā*² of the *Pravacanasāra* defines religion—One that uplifts the jīvas of the world wandering here under the effect of delusion, attachment etc., and transforms them into a conscious state devoid of demerits. According to *Paramātmāprakasakāra*³ the Dharma liberates jīva from delusion, attachment etc. and diverts him towards pious feeling which causes the satva getting constantly engaged in the actions advantageous to him.

The *Mahāpurāṇa*⁴ and *Chāritraśāra*⁵ also come out with the same proposition. We come across with the same proposition even

1 (a) इष्टे स्थाने धत्ते इति धर्मः । *Sarvārthasiddhi* 92

(b) धर्मा नीचैः पदादुच्चैः पदेधरति धार्मिकम् ।

तत्राजवज्जदो नीचैः पदमुच्चैस्तदव्यय ॥

Pañcādhyāyī Uttarārtha ५/ 715

(c) धत्तेनरकपाताले निमज्जज्जगता त्रयम् ।

योजयत्यपि धर्माऽयं सौख्यमत्यक्षमङ्गिनाम् ॥

Jñānārṇava Dharma Bhāvanā 212 p.46

(d) *Mahāpurāṇa*, 2.27 (e) *Tattvārthavartika* 9.23

2 मिथ्यात्वरगादिससरणरूपेण भावसरारे प्राणिनमुद्धृत्य
निर्विकारशुद्धचैतन्ये धरतीनि धर्म ॥

Pravacanasāra Tātparyāvyākhyā vṛtti 79

3 भाव विमुद्धणु अप्पाणउ धम्ममणे विणु लेहु ।

अण्णइदुक्खहं जो धरइ जीव पडतउएहु ॥

Paramātmā Prakāśa 268

4 *Mahāpurāṇa* 2.37

5 *Chāritraśāra* (āthā 3

in the commentary of *Dravyasamgrah* ¹

Jaiñacāryas have written that Dharma is supremely auspicious and it is in disguised form of non-violence Samyama and penance ² The Tīrthāṅkaras on the other hand have referred to ten properties of Dharma They are Uttama Kṣhamā, Mārdava, Ārjava, Satya, Śauca, Sanyama, penance, tyāga, ākiñcana and celibacy ³ The Vyākṣā written down by Ācārya Abhayadeva, commenting on these religions, also testifies the above discussion ⁴ Similarly we come across with the discussion in *Samvāyāṅgaśūtra* ⁵ and *Tattvārthaśūtra* ⁶

Swami Kāṁkeya has defined religion in his work *Swāmīkārtikeyānupreksā* in a quite different way He admits that the nature of an object itself is religion The bhāvas of ten type like kṣamā etc are religion The Ratnatraya (samyagdarsana, jñāna and Cāritra) is religion, and protection of jivas is also religion ⁷ Thus the natural good conduct of satva is the real religion

The different bhāvas expressed in vatthu sūtra dhammo khamādi dasa viho dhammo, rayantay ca dhammo, all of them

1 निश्चयेन ससारपतन्तमात्मान धरतौति-विशुद्धज्ञान-प्रदर्शनलक्षण-निजशुद्धात्मा भावनात्मभावनात्मको धर्म व्यवहारेण तत्साधनार्थं दवेन्द्रादिवन्धपदे धरतीत्युत्तमक्षमादि दशप्रकारो धर्मः ।

Dravyasamgrah, Tīkā, p. 35

2 धम्मो मगलमुकिट्ठ अहिंसा सयमो तवो ।

Daśavaikālika 11

3 दसविहे समणधम्मो पण्णन्ते त जहा-खती, मुत्ती, अज्जवे, महवे लाघवे, सच्चे, सजमे, तवे वियाए, बगचेरवासे ।

Sthānāṅgaśūtra 10 16

4 खतीयमद्वज्जव मुन्ती तव सजमे य बोद्धव्ये ।।
राच्च सोय आकिचण बम च जइ धम्मो ।

Ibid, *Vṛttipatra* 183

5 दसविहे समण धम्मो पण्णते, त जहा खती, मुन्ती अज्जवे ।
महवे लाघवे, सच्चे सजमे तवे पियाए, बभच्चे खासो ।।

Samvāyāṅga 10

6 उत्तम क्षमामार्दवार्जवशौचसत्यसयमतपस्त्यागाकिञ्चन्यब्रह्मचर्याणि धर्म

Tattvārthaśūtra, 9 6

7 धम्मो वत्थु सुहावो खमादिभावो, य दसविहा धम्मो ।
रयणत्तय च धम्म जीवाण रक्खणधम्मो ।।

Swāmīkārtikeyānupreksā, 4 78

get epitomized here. The basic nature of Ātman naturally results in cāritra. So, Cāritra itself is religion- चारित खलु धम्मो ¹

The practical and worldly viewpoint of religion is reflected in रणयत्त धम्मो. Similarly जीवाण रक्खण धम्मो also expresses the practical aspect of religion. चरित खलु धम्मो is the angle of determination and spiritualism. While रमणत्तय च धम्मो implies to see from upward to downward and चरित खलु धम्मो denotes the sense of looking from upward. Thus, there is no difference in the real sense and it can be briefly inferred that the conduct of human being itself is religion.

Who is Fit for Religious Contemplation?

It is understood Prasastadhyāna because the jīva from this dhyāna gets elevated and initiated to self-contemplation having controlled attachment etc. So it is the first ladder for selfdevelopment. It has been described in *Sīhānāngasūtra* contained with śruti cāritra and dharma ². One who carries out the ten dharmas is fit for dharma dhyāna (religious contemplation) and is always devoted to the protection of jīvas ³. One who is devoid of inadvertance and his moha has started obliterating is fit for religious contemplation ⁴.

The Dharmadhyani should properly understand the dhyata, dhyeya dhyana and its fruits, the master place of dhyana time and state the postures fit for contemplation ⁵.

The contemplation is done according to time, space and circumstances ⁶ and knowledge perception cāritra and asceticism are indispensable for it. It helps stabilizing the natural mind the Karmāśrava is hindered and vītarāga bhāva is acquired. Ācārya Śubhachandra ⁷ and

1 See *Pravacanasaṅgāhā* Gāthā 7

2 *Sīhānāngasūtra*, 4/247

3 *Tattvārthadhigamasūtra*, self commentary, 9/29

4 See *Dhyānāśataka*, Gāthā 63

5 *Tattvānūśāsana* 41/37

6 *Ibid* sl 38-39

7 चतस्रो भावना धन्या पुराणपुरुषाश्रिता ।

मैत्र्यादयश्चिर चित्ते विधेया धर्मस्य सिद्धये ॥

Hemachandra¹ have enunciated four spirits for success in contemplation which are friendship, pramada, karunya (mercy) and madhyastha

Important Directions for Success in Religious Contemplation

Ancient Ācaryas have given different instructions for achieving success in contemplation. It is, for example, the contemplating person should avoid contemplation where there are women, animals and object person. That sādḥaka should go to such a place as he may find loneliness and free from any sort of hunderance, so that he may accomplish his contemplation in day or night². It is simultaneously directed that the seat of the dhyāni should be comfortable for the stability of contemplation³.

Method of Religious Contemplation

When the person gets ready for contemplation one should remember the following -

- (i) One should sit on such a comfortable seat as one may not feel bored even for a longer period
- (ii) Both of the lips should be folded
- (iii) Both of the eyes should be fixed on the frontal part of the nose
- (iv) Upper teeth should be put in such a way as it may not touch the lower teeth
- (v) The face should appear joyful
- (vi) The mouth should be towards north direction
- (vii) One should be free from inadvertance
- (viii) Spine should be positioned to make it comfortable in

-
- 1 मैत्रीप्रमोदकारुण्य माध्यस्थानि नियोजयेत्।
धर्मध्यानमुपस्कर्तुं तद्धि तस्य रसायनम्॥

Yogaśāstra, 4 117

- 2 कालोऽवि सोऽपि य जाहिं जोगसमाहाणमुत्तम लहइ।
न च दिवसनिसावेलाइ नियमण झाइणो भणिय॥

Dhyānaśataka, Gāthā 38

- 3 जायते येन येनेह विहितेन स्थिर मन।
तत्तदेव विधातव्यमासन ध्यानसाधनम्॥

Yogaśāstra, 4 134

sitting¹

Contemplation can be done either in sitting posture lying or standing² The sādhaḥka gets absorbed in contemplating over the nature of Ātman forgetting all the worries. This is possible that contemplation can be done at a place free from noise, quarrel and polluted environment and such place can be an alone place, mountain or a cave³

Kinds of Dharma-Dhyāna

The śāstrakāras have described four kinds of religious contemplation⁴ which find mention below

(1) Ājñāvicaya Dharma Dhyāna

Ājñā is the speech which has got authentic discussion and the meaning justification is called vicaya. Ājñā Vicaya Dharma Dhyāna is the whole-heartedly concentrating on the tattvas having been well introduced with the nature of objects and carrying

1 सुखासनसमासीन सुश्लिष्टाधरपल्लव ।

नासाग्रन्यस्तदृग्द्वन्द्वोदन्तैर्दन्तान सस्पृशन्॥

प्रसन्नवदन पूर्वाभि मुखो वाप्युदङ्मुख ।

अप्रमत्त सुस्थानो ध्याता ध्यानोद्यतो भवेत्॥

Yogaśāstra, 4 135-36

2 जच्चिय देहावत्थाजियाणझाणोवरोहिणी होई ।

झाड्ज्जा तदवत्थो ठिओ निसण्णो निवण्णो वा॥

Dhyānaśataka, 103ha 39

3 रागादिवागुराजाल निकृत्याचिन्त्यविक्रम ।

स्थानामाश्रयते धन्यो विविक्त ध्यानासिद्धये॥

Jñānārnava, 27 20 and

तीर्थ वा स्वस्थताहेतु यतद्वा ध्यानसिद्धये

कृतासनजयी योगी विविक्त स्थानमाश्रयेत्॥

Yogaśāstra 4 123

4 See Bhagavatīśūtra śataka 25 Uddeśaka 7

Sthānāṅgāsūtra, Prathama Uddeśaka, Sūtra 12

Aupapātikāsūtra Tapodhikāra and

(a) आज्ञापायविपाकाना सस्थानस्य च चिन्तनात् ।

इत्थ वा ध्येयभेदेन धर्मध्यान चतुर्विधम्॥ Yogaśāstra 10 7

(b) आज्ञापायविपाकाना क्रमशः सस्थितेरतथा ।

विजयो य पृथक् तद्धि धर्मध्यान चतुर्विधम्॥

and Tattvanuśāsana १ 98, Jñānārnava, 33 5

out the order of Lord Arihant with full devotion for its truthfulness¹ Thus, under this type of Dhyāna, all the speeches are primarily relied on and the mind is caused to be more accurate

(ii) Apāyavicaya Dharma Dhyāna

All the misfortunes in the world are caused by the root cause that being attachment hatred passion inadvertence, fondness, and delusion Becoming whole-heartedly engaged for getting rid of attachment, antipathy etc is known as Apāyavicaya Dharmadhyāna According to the *Yogaśāstra* Apāyavicaya Dharma Dhyāna is the contemplation over the miseries arising from attachment and antipathy² Under this type of Dhyāna, it is thought out how to abolish the karmas³

(iii) Vipākavicaya Dharma Dhyāna

From the viewpoint of niścayanaya the form of Ātman is pure, clean sat cit and Ānand but it is the karma that causes obliteration of or dominates those attributes making them ineffective Vipākavicaya Dharma Dhyāna is the research of the root of maturity arising out of the fruition of karma and contemplating over them as directed in the śāstra also concentrating on the theory of karma at the same time⁴ The word 'Vipāka' signifies the maturity of the fruition of auspicious and inauspicious karma Therefore, Vipākavicaya Dharma Dhyāna is thinking over of the peculiarity of Karmas or the process rising of the fruition of karma from moment to moment⁵ It means under this type of dhyāna the contemplation

1 (a) Vyākhyā on *Sthānāngasūtra*, p 684

(b) *Yogaśāstra* 4.8-9

(c) *Jñānārṇava* Chap 30

2 *Sthānāngasūtra* p 684

3 रागद्वेषकषायादौर्जयायमानान् विचिन्तयेत्।

यत्रापायास्तदपायविचयध्यानमिष्यते॥ *Yogaśāstra* 10.10

4 अपायविचय ध्यान तद्वदन्ति मनीषिणः।

अपाय कर्मणा यत्र सोपाय स्मर्यते बुधैः॥ *Jñānārṇava* 34.1

5 See *Sthānāngasūtra* p 681

6 स विपाक इति ज्ञेयो य स्वकर्मफलोदयः।

प्रतिक्षणसमुद्भूतश्चित्ररूप शरीरिणाम्॥ *Jñānārṇava*, 35.1 and

प्रतिक्षण समुद्भूतो यत्र कर्मफलोदयः।

चिन्तये चित्ररूपे स विपाकविचयोदयः॥ *Yogaśāstra* 10.12

is done from the angle of dravya, kṣhetra, 'time and sense to discover the fact how and why udaya and udiranā occur and the how they can be destroyed¹

(iv) Saṁsthāna Vicaya Dharm Dhyāna

The world island, sea, substance, Guṇa-paryāya, jīva etc have got some or other form. There is nothing formless in this world, every object existing in the world has definitely a form. Saṁsthānavicaya Dharma Dhyāna is the meditation upon them or concentrate on one of pinḍastha, padastha or sūpastha²

The saṁsthānavicaya Dharmadhyāna is one under which the contemplation is done over the form of the world resulting out of product expense and Dhrauvya but at the same time the eternal and endless one³. The concept of asceticism gets strengthened by contemplating over the eternal and perishable aspects of this world and the sādhaika advances towards the holy form of soul (Ātman)

Practice is indispensable for success in some work. Similarly, practice is very necessary for success in contemplation too. For success in contemplation some non-sentient substance is adopted for its medium even then the sādhaika advances from coarse to minute⁴

Ālambana itself has been said to be dhyeya in other words, which has been further divided into four.

- 1 कर्मजात फल दत्त विविमर्शिह देहिनाम्।
अमसाद्य निपत नाम द्रव्यादिकवतुष्टयम्॥ *Jnarnanava*, 35 2
- 2 See *Sthānāṅgasūtra* p 684
- 3 अनाद्यनन्तस्य लोकस्य स्थित्युत्पत्तिव्ययात्मन ।
आकृति चिन्तयेत् यत्र सस्थानविद्ययस्तु स ॥
Yogaśāstra, 10 14 and *Jñānārṇava*, Chap 36
- 4 (a) अलक्ष्य लक्ष्यसम्बन्धात् स्थूलात् सूक्ष्मविचिन्तयेत्।
सालम्बाच्च निरालम्ब तत्त्वावित् तत्त्वमञ्जसा॥
Jñānārṇava, 33 4
- (b) स्थूले वा यदि वा सूक्ष्मे साकारे वा निराकृते।
ध्यान ध्यायेत् स्थिर चित्त एकप्रत्ययसंगते॥
Yogapradīpa, śl 139

- (i) Piṇḍastha (ii) Padastha (iii) Rūpastha
(iv) Rūpatita ¹

These are the four kinds of Samsthānavicaya Dhyāna ²

(i) Piṇḍastha Dhyāna

Piṇḍa means body. It implies that one should concentrate on different parts of body. According to *Yogaśāstra* and *Jñānārṇava*, it has five kinds -

- (i) Pārthivī
(ii) Agneyī
(iii) Vāyavī
(iv) Vāruṇī and
(v) Tattvavatu ³

These are called Dhāraṇā also

The śādhaka gets gradually stabilized in concentrating on Ātman through these five dharmas

(i) Pārthivī ⁴

The earth we live on is Tiryagloka or Madhyaloka and the śādhaka should first of all contemplate over it. Madhyaloka is expanded like a rope. In the highly expanded ocean of milk the śādhaka should think over the lotus of one thousand petals and simulating Jambū island expanded to one lakh yojana equalizing this Madhyaloka

1 पिण्डस्थ च रूपस्य रूपवर्जितम्।

चतुर्धाध्येयमान्नात पदस्य ध्यानस्यालम्बनं बुधैः॥

Yogaśāstra, 78 and *Yogaśāra*, śl 98

2 पिण्डस्थ च पदस्थ च रूपस्थ रूपवर्जितम्।

चतुर्धा ध्यानमान्नात भोगराजीवभास्करैः।

Jñānārṇava, 371

3 पार्थिवी स्यादथाऽऽग्नेयीमारुतीवारुणी तथा।

तत्त्वभू पञ्चमी चेति पिण्डस्थे पञ्चधारणा॥

Yogaśāstra, 79 and

पार्थिवी स्थातथाग्नेयी श्वसना वाय वारुणी।

तत्त्वरूपवती चेति विज्ञेयास्ता यथाक्रमम्॥

Jñānārṇava, 373

4 See *Yogaśāstra*, 710-12, *Jñānārṇava*, 374-9

Yogaśāstra, 20-4, 58

Thereafter the *sādhaka* should concentrate on the inner part of that very lotus presuming that it has kesar's and a *karnikā* equal to the height of one lakh *yojana* simulating the Meru mountain full of the radiance illumining yellow. There lies a white throne on that *karnikā* and the *sādhaka* should concentrate on the abolition of *karmas* presuming that he is sitting on that throne. This type of concentration is known as *Pārthivī dhāraṇā* or *Piṇḍastha dhyāna*.

(11) *Āgneyī Dhāraṇā*¹⁾

It has been laid down that the *sādhaka* in this type of *dhyāna* is required to concentrate over fact presuming there is a sixteen petalled lotus flower on his umbilical cord and thereafter establish sixteen vowels like *a, ā* etc. on its petals after placing the great mantra *Aṣṭa* over its *Karnikās*. Then he should think that the flame of fire is rising upward with emittance of smoke from there. Then he should imagine of eight-petalled lotus in his heart i.e. of eight *karmas*. He should thereafter presume that those *karmas* are getting obliterated by the rising flames from the lotus in his umbilical cord and the fire is aflame having no smoke with its surrounding of 'r'.

Then he should think over the situation that he is gradually getting cooled down with the cooling of the fire having burnt the body and the *karmas* as well as. He should think about the very home of fire being burnt beyond his body with a three angled swastika and the root of fire 'refa'. Then the fire has to be cooled down by burning the fire which was already aflame due to the contemplation over the body of the great mantra and from that home (of fire) including the lotus of eight *karmas*. Such type of

-
- 1) विचिन्तयेत्तथानामौ कमल षोडशच्छदम्।
 कर्णिकाया महामन्त्र प्रतिपत्र स्वरावलिम्॥
 रेफबिन्दु कलाक्रान्त महामन्त्रे यदक्षरम्।
 तस्य रेफाद्विनिर्यान्ती शनैर्धूमशिखा स्मरेत्॥

Yogaśāstra 7.13-14 and 15-18 and

ततोऽसौ निश्चलाभ्यासात्कमल नाभिमण्डले।
 स्मरत्यतिमनोहारि षोडशोन्नतपत्रकम्॥
 रेफरुद्ध कलाबिन्दुलाञ्छित शून्यमक्षरम्।
 लसदिन्दुच्छटाकोटिकान्ति व्याप्तहरिन्मुखम्॥

Jñānārṇava, 10 and 12

For detailed reference see *ibid* Gāthā 18.19

contemplation is known as 'Āgneyī Dhāraṇā'

(iii) Vāyavī Dhāraṇā ¹

The sādhaṅka under this type of dhāraṇā thinks about the terrible wing which is able to enliven the three worlds move mountains and cause havoc in the sea after the earlier one the Āgneyī Dhāraṇā. Then he thinks about the ash which was left after burning the body and the eight karmas under the Āgneyī Dhāraṇā and getting the very ash flown away. He even lessens the effect of that wind by his firm contemplation which makes both contemplation and meditation better. That is vāyavī Dhāraṇā.

(iv) Vāruṇī Dhāraṇā

Under Vāruṇī dhāraṇā concentration is done over the sky full of clouds showering nectar-like water. Thereafter the sādhaṅka is required to think over the presumption that the sky has been filled with water like nectar which has emanated from vāruṇā bīja 'Vam' replete with Kalabindu in the shape of half-moon and the ash which had blown away already has got now washed away.

Thus, the Vāruṇā Dhāraṇā is the thinking over the rain of nectar in this manner ²

(v) Tattvatī Dhāraṇā

It has been directed to think over the Ātman purified like the omniscient one and bright like moon without the seven dhātus

- 1 ततस्त्रिभुवनाभोगं पूरयन्त समीरणम्।
चालयन्त गिरीन्धीत् क्षोभयन्त विचिन्तयेत्॥
तच्च भस्मरजस्तेन शीघ्रमुदधूय वायुना
दृढाभ्यासं प्रक्षान्तिं तमानयेदिति मारुती॥

Yogaśāstra, 7.19.20 and

विमानपथमापूर्य सचरन्त समीरणम्।
स्मरत्यविरत योगी महावेग महाबलम्॥
चालयन्त सुरानीकं ध्वनन्त त्रिदशाचलम्।
दारयन्त धनव्रातं क्षोभयन्त महार्णवम्॥

Jñānāṇava, 37.20-21 and see Gāthā 22-23

- 2 (a) स्मेद्वर्षत्सुधासारैर्धनमालाकुलं नभः।
ततोऽर्धेन्दु समाक्रान्तं मण्डलं वारुणाकितम्॥

Yogaśāstra 7.21, 22

(b) वरुण्या स हि पुण्यात्मा धनजालधित नभः।
इन्द्रायुधतडिदगर्जच्चमत्काराकुलं स्मरेत्॥

Jñānāṇava, 37.24 & for detailed study see 25, 26-27

Then the Ātman without any form is to be thought over having been placed in his own body which is much glorified and enthroned. This is known as Tattvatī Dhāraṇā. The Yogī practising this type of pīḍastha dhyāna ultimately relishes the eternal pleasure of mokṣa¹

The sādhaḥa practising these pīḍastha contemplations becomes ineffective of several tortures caused due to worldly creatures including that of the ghosts, bitches etc. Even an intoxicated elephant, a lion etc. the violent animals cannot do any harm to him²

Paḍastha Dhyāna

The sādhaḥa under this type of contemplation concentrates repeatedly on one thing only and makes that abstract object the subject of his contemplation having got his mind diverted from other passions. The paḍastha Dhyāna is the way of contemplation done with the support of the steps (letters) of mantra according to one's interest and practice³. Paḍastha itself implies the contemplation over the paḍa i.e. letters. The main support of his contemplation is the 'word' because the words originate from the vowel like Ākāśa' etc. and 'k' etc. So it is called Varṇamātrikā

-
- 1 (a) सप्तधातुविनाभूत पुणेंदुविशदद्युतिम् ।
सर्वज्ञकल्पमात्मान शुद्धबुद्धि स्मरेत्तत ॥
Yogaśāstra, 7 23, 24, 25
- (b) सप्तधातुविनिर्युक्त पूर्ण चन्द्रामलात्विषम् ।
सर्वज्ञकल्पमात्मान तत स्मरति सयमी ॥
Jñānārṇava, 37 28 and see Gāthā 29 30
- 2 (b) अश्रान्तप्रितिपिण्डस्थे कृताभ्यासय योगिन ।
प्रभवन्ति न दुर्विधा मन्त्रमण्डलशक्तय ॥
Yogaśāstra 7 26 27-28
- (b) विद्यामण्डल मन्त्रयन्त्रकुहकक्रूराभिचारा क्रिया ।
सिंहाशीविषदेत्यदन्तिशरमा यान्त्येव नि सारतम् ।
(c) शाकिन्यो ग्रहराक्षसप्रभृतयो मुन्वन्त्यसद्वासना ।
एतद्ध्यानधनस्य सन्निधिवशाद् भानोर्यथाकौशिका ॥
Jñānārṇava, 37 33
- 3 (a) यत्पदानि पवित्राणि समालम्ब्य विधीयते ।
तत्पदस्थ समाख्यात ध्यान सिद्धान्तपारगै ॥
Yogaśāstra 8 1
- (b) पदान्यालम्ब्य पुण्यानि योगिभिर्याद्विधीयते ।
तत्पदस्थ मत ध्यान विचित्रनयपारगै ॥ *Jñānārṇava*, 38 1

Dhyāna¹ also which takes place in five ways

After Akṣara Dhyāna the three centres of the body i.e. the navel lotus, heart lotus and mouth lotus are imagined and after presuming the sixteen petalled lotus in the navel contemplation is to be done about the establishment of sixteen vowels like, a, ā etc. there in.

There is the system of contemplating over in heart lotus, the twenty four petalled lotus with its karmikā and leaves and on it the placement of ka varga etc. the five consonants.² There is at the same time the system to be thinking repeatedly concentrating over the mouth lotus having eight leaves on each of y, l, v, ś, ṣ, h, the eight letters.³ The yogin contemplating like that attains the knowledge of all the Śrutas and his suspicion gets vanished श्रुतज्ञानाद्बुधे पार प्रयाति विशतन्त्रम्।⁴

Arham has been thought to be mastering all the terms when contemplating on mantra and letters (varṇa) which is the king of mantras dominated by kalā of reḥ.⁵ It has been said about

1 (a) सस्मरन् मातृकामेव स्यात् श्रुतज्ञानपारगः ।

Yogaśāstra 8.4

(b) ध्यायेदनादिसिद्धान्तप्रसिद्धा वर्णमातृकाम् ।
निशेषशब्दविन्यसजन्मभूमिं जगन्नुताम् ॥

Jñānārṇava, 38.2

2 See Yogaśāstra 8.2

3 Ibid 8.3 and

चतुर्विंशतिपत्रादय हृदि कज सकर्णिकम् ।
तत्र वर्णानिमाध्यायेत्सयमी पञ्चविंशतिम् ॥

Jñānārṇava 38.4

4 (a) वक्त्राजेष्टदले वर्णाष्टकमन्यत्ततस्मरेत् ।

Yogaśāstra 8.4

(b) ततो वदनराजीवे पत्राष्टकविभूषिते ।

पर वर्णाष्टकं ध्यायेत्सञ्चरन्तं प्रदक्षिणम् ॥

Jñānārṇava 38.5

5 Ibid 38.6

6 यद्वामन्वधिय धीमानूर्ध्वाधोरेफसयुतम् ।

कलाबिन्दुसमाक्रान्तमनाहतयुतं तथा ।

Yogaśāstra 8.18 and cf Jñānārṇava 38.7-8

this type of contemplation that the sādhaḥa should recall the all pervading 'Aṛham' mantra like that of a gold lotus with its middle karnikā adorned with the rays of moon. Thereafter, this mantrarāja is to be meditated upon while its entrance to lotus-mouth goes on wandering into the buds, pulsating into eye-lids, centering into the forehead, supassing the moon in illumination and pervading into the circle of lights¹. Thus, by the placement of mantrarāja in this manner, the mind is by and by got diverted towards precision taking to concentrate on the mantra 'Aṛham' which means that it helps to beget such a luminous light in the conscience of the sādhaḥa that becomes invisible to our senses.² It is named 'Ātmajyoti' which delivers the Ātmajñān (self-cognition) to the sādhaḥa.

Contemplating the Prāṇava

The sādhaḥa herein contemplates over the great mantra Prāṇava seated in the lotus-heart being an unique cause of word Brahma-vacana replete with vowel and consonant, drenched with the nector befalling from the Candrakala placed into the Vācaka mūrdhā of Pañca-paramesṭhi. Its salient features are that it assumes the form of yellowishness in wondering people, becomes red in controlling others, coral-like in anguish, black in jealousy and haired, and becomes as bright as moon in the state of obliteration of karmas.⁴

1 (a) कनाकाम्बोरुर्मस्थ सान्द्रचन्द्राशुनिर्मलम् ।

गगने सचरन्त च व्याप्नुवन्त दिशः स्मरेत् ॥

Yogaśāstra, 8 19 and see, Ibid 8 20-22

(b) Jñānārṇava 38 16-19

2 क्रमात्प्रध्याव्य लक्ष्येततोऽलक्ष्ये स्थिर मनः ।

दधतोऽस्य स्फुरत्यन्त्योतिरत्यक्षयक्षयम् ॥

Jñānārṇava 38 28

3 तथा हृत्पद्मगध्यस्थ शब्द ब्रह्मैककारणम् ।

स्वरव्यजनसवीत वाचक परमेष्ठिनः ।

Yogaśāstra, 8 29 30 and cf Jñānārṇava 38 33-35

4 पीतः स्तम्भेऽरुणः वश्ये क्षोभणे विद्रुमप्रभम् ।

कृष्णः विद्वेषेण ध्यायेत कर्मघतिशशिप्रभम् ॥

Yogaśāstra 8 32 and

जाम्बूनदनिभः स्तम्भे विद्वेषे कज्जलत्विषम् ।

ध्येयः वश्यादिकः स्तुतः चन्द्राभः कर्मशातने ॥

Jñānārṇava 38 37

It divulges that the contemplation over Omkāra is done for wondering and worldly acts. It is also useful for obliterating karmas.

Contemplating Over the Mantra Pañcaparameṣṭhi

The contemplation is done over eight-petalled white lotus under this type of mantra. The holy mantra of seven letters नमो अरिहताण placed in between the karmikā of that lotus is contemplated. Then, the sādhaḥa respectively contemplates over the four mantras in the directions as नमो सिद्धाण in the east, in the south, नमो उवज्झायाण in the west and नमो लोए सव्वसाहूण in the north direction. In the four petals of Vidiśā, the contemplation is done over the four cūṭikās respectively – एसो पच णमुक्करो in the Āgneya angle, सव्वपाब्बपाणासणो in the Nīya angle मडलाण च सव्वेसि in Vāyavya angle and पठम हवइ मगल in the Īśāna angle.¹

According to Śubhacāndra, नमो अरिहताण etc. is contemplated in the four directions like east etc. the Ratnatraya (the three jewels)-सम्यग्दर्शनाय नमः, सम्यग्ज्ञानाय नमः, सम्यक्चारित्र्याय नमः and सम्यक्त्वपसे नमः are contemplated for the four vidiśās respectively.²

It has been known about the contemplation of this mantra that the yogis who attained the eternal bliss of mokṣa they all had contemplated over this mantra only.³

Besides there are certain mantras which remove mental agonies if adored daily, miseries get obliterated, the Āsrava of Karmas is checked. It is because this mantra is mixed with the importance of Pañcapada and Pañcaparameṣṭhi. This is a mantra consisted sixteen letters—अरहन्तरि सिद्धिआयरिय-उवज्झाय-साहू,⁴ it is adoration

- 1 अष्टपमेसिताम्भोजे कर्णिकाया कतिस्थितिम्।
आद्य सप्ताक्षर मन्त्र पवित्र चिन्तयेत्तत् ॥

Yogaśāstra, 8 33,34

- 2 दिग्दलेषु ततोन्येषु विदिकपमेष्वनुक्रमात्।
सिद्धादिक चतुष्क च दृष्टिबोधादिक तथा।

Jñānārṇava, 38 40

- 3 Ibid, 38 41

- 4 गुरुपञ्चकनामोत्था विद्या स्यात् षोडशाक्षरा।
जपन्नातद्वय तस्याश्चतुर्थस्यपुन्यात्फलम् ॥

Yogaśāstra 8 38 and cf

स्मर पञ्चपदोद्भूता महाविद्या जगन्नुताम्।
गुरुपञ्चकनामोत्था षोडशाक्षरराजिताम् ॥

Jñānārṇava 38 48

sixteen letters—अरहन्तरि सिद्धिआयरिय उवज्झाय साह,⁴ it is adoration of six letters—अरिहत सिद्ध it has four letters—अरहत if has two letters सिद्ध and one letter—अ.¹ These mantras should be chanted with pious mind since they embody the power to abolish all the bad karmas.²

The sādha breaks all the bondages of the worldly karmas for ever by adoration of the Pañcakṣara mantra—ओ हा ही, ह्र हा, ह असि आ उसा नमः and he attains mokṣa by adoring with his concentrated mind the padas mangal, uttam and sarana.⁴

There is also the provision for the adoration of ह्रीं mantra. It brings happiness if it is adored by concentrated mind having fixed it at the forehead.³ Therefore, the Jñānārṇava sādha should sometimes adore ह्रीं mantra at the forehead, sometimes प्रणव ॐ at the nasal part and sometimes void or Anāhat.³ This bestows several siddhis and the holy cognition arises there.

1 See Ibid, 38 50-53

2 Ibid 38 54

3 पञ्चवर्णमयी पञ्चतत्त्वा विद्योद् धृताश्रुतान्।
अभ्यस्यमाना सतत भवक्लेश निरस्यति॥

Yogasāstra 8 41 and cf Jñānārṇava, 38 55-56

4 Yogasāstra, 8 42 and cf Jñānārṇava, 38 57

5 शशिविम्बादिवोद्भूता स्रवन्तीममृत सदा।
विद्या ह्रीं इति भालस्था ध्यायेत्कल्याणकारकम्॥

Yogasāstra 8 57 and

रमरसकलसिद्धविद्या प्रधानभूता प्रसन्नगम्भीराम्।

विधुबिम्बनिर्गतामिव क्षरत्सुधाद्रा महाविद्याम्॥

Jñānārṇava, 38 81

6 उबिन्हाकाररुद्रोद्ध्वरेफबिन्धानवाक्षरम्।
भालाध स्यन्दिपीयूषबिन्दु बिदुरनाहतमम्॥

Jñānārṇava Gāthā 1 cited at p 368

7 नासाग्रे प्रणव शून्यमनाहतमिति त्रयम्।
ध्यायन् गुणाष्टकं लब्ध्वा ज्ञानमाप्नोति निर्मलम्॥

Yogasāstra 8 60 and

नासाग्रदेशसलीनकुर्वन्नत्यन्तनिर्मलम्।

ध्याताज्ञानमवोप्नोति प्राप्य पूर्वं गुणाष्टकम्॥

Jñānārṇava 38-87

Thus, the support of padas is adopted under the Padastha Dhyāna for concentration of mind and the methods of adoration is practised which bestows many achievements. But the *Jñānārnavadhaka* who adores or contemplates having been dominated by hatred and antipathy, he gets nothing¹

The practice of these mantras takes the *sādhaka* to realize the pure form of Ātman when all the karmas have been washed away² In fact the bad karmas get vanished in this state and kevaljñāna is achieved. This is the result of the Nirvāṇa or the mokṣa.

Rūpastha Dhyāna

The *sādhaka* under this dhyāna concentrates on Tīrthankara or the omniscient one.

He adopts the virtues and ideals of Tīrthankara in his life and concentrates his mind. Rūpastha Dhyāna is the worship done with the support of the form of Arihant³

The *sādhaka* of the Rūpastha Dhyāna is devoid of hatred and antipathy replete with the virtues of calmness etc., having equal state of mind in yoga posture, a yogin concentrating over the holy form of Jinendra with his holy mind⁴. He gets immersed to that very form, the effulgent light of the omnipotent one by

1 वीतरागस्य विज्ञेयाध्यानसिद्धिध्रुव मुने ।

क्लेश एव तदर्थं स्याद्रागान्तस्येह देहि ।। *Ibid*, 38 114

2 विलीनाशेषकर्माण स्फुरन्तमतिनिर्भनम् ।

रच तत पुरुषाकार रवाङ्गमर्मगत स्मरेत् ।। *Ibid* 38 116

3 सर्वातिशययुक्तस्य केवलज्ञानभास्वत ।

अर्हता रूपमालम्ब्य ध्यान रूपस्थमुच्यते ।। *Yogasāstra*, 9 7 and

अर्हत्यमहिमोपेत सर्वज्ञपरमेश्वरम् ।। *Jñānārṇava*, 39 1

4 रागद्वेषमहामोहविकारैरकलङ्कितम् ।

शान्त कान्त मनोहारिसर्वलक्षणलक्षितम् ।।

तीर्थकरपरिज्ञातयोगमुद्रा मनोरमम् ।

अक्षणरमन्दमानन्दनि स्यन्द दददद्भुतम् ।।

constantly thinking over his attributes with his pure mind¹ On the contrary, one who is involved in hatred and antipathy, spoils himself² badly It is sure to the fact that like mind begets like results The mind of the sādhaika with purified state becomes pure like sphatika a jewel that transforms any object into a jewel whichever comes into its touch³ So, one should contemplate over the vītarāga, the holy god in the world standing next to none⁴

Rūpātīta Dhyāna

Rūpātīta implies contemplating over the Parmātmā who is formless, sentient one⁵ or it is the Dhyāna when a sādhaika contemplates over the pure great ātman by his Ātman⁶

Under this type of Dhyāna, the discrimination between the contemplator and the contemplated one gets lost i.e. the sādhaika gets immersed into the Omnipotent one The oneness of contemplator and the contemplated one is called samarasi⁷

- 1 (a) अनन्यशरण साक्षात्सलीनेकमानस ।

तत्स्वरूपमवाप्नोति ध्यानी तन्मयता गत ॥

Jñānārṇava, 39/32

- (b) योगीचाभ्यासयोगेन तन्मयत्वमुपागत ।

सर्वज्ञीभूतमात्मानमवलोकयति स्फुटम् ॥ *Yogasāstra*, 9/11

- 2 *Ibid*, 9/13

- 3 *Ibid* 9/14

- 4 त्रैलोकयानन्दबीज जननजलनिधेर्यानिपात्र पवित्र ।
लोकालोकप्रदीप स्फुरदमलशरच्चन्द्रकोटिप्रभाढयम् ।
कस्यामप्यग्रकोटौ जगदखिलमतिक्रम्य लघप्रतिष्ठ
देव विश्वैकनाथ शिवमजनघ वीतराग भजस्व ॥

Jñānārṇava, 39/46

- 5 अमूर्तस्य विदानन्दरूपस्य परमात्मन निरञ्जनस्य ध्यान स्यादुपवर्जितम् ॥

Jñānārṇava 40/16

- 6 विदानन्दमय शुद्धमूर्त परमाक्षरम् ।

स्मरेद्यत्रात्मान्मात्मान तदपातीतभिष्यते ॥

Jñānārṇava

- 7 अनन्यशरणीभूय स तस्मिन् लीयते तथा

व्यातृध्यानोभयाभावे ध्येयैक्य तथा वजेत् ॥

सोऽयं समरसमिवास्तदेकीकरण मतम् ।

आत्मा यदपृथक्त्वेन लीयते परमात्मनि ॥ *Yogasāstra* 20/3-4 and

पृथक्भावमतिक्रम्य तथैक्य परमात्मनि ।

प्राप्नोति स मुनि साक्षाद्यथान्यत्वं न बुध्यते ॥ *Jñānārṇava* 40/30

Thus the contemplation is done by the Dhyānaś Pinḍastha, Padastha, Rūpastha and Rūpātita respectively for sarTtra, Akṣara, Sarvajña deva and sTddhāmā. It is because the ind gets stablised step by step from the contemplation of a coarse to minute object and not difference remains there between the contemplator and the contemplated one.

Four Supports of Dharma Dhyāna

The sāstras have for the success of Dharma Dhyāna made four categories of its support ¹ They are Vācanā, Prechan, Parivartanā and Anuprekṣā.

- (i) **Vācanā** It is the reading of sūtras humbly with samvara and nirjarā.
- (ii) **Prechanā** Pracchanā is consulting the preceptors in cases of suspicion and stablizing the mind.
- (iii) **Parivartanā** Parivartanā is the revision of the Śāstras which have been already studied.
- (iv) **Anuprekṣā** Anuprekṣā is the specifically thinking over the meanings of the sūtras and study with research oriented fervour and recalling the sūtras repeatedly along with their meanings which one has got forgotten.

These four supports (Ālambanas) of Dharma Dhyana (religious contemplation) lead to success.

Four Features of Dharma Dhyāna ²

There have been made four features of religious contemplation with the coming of religion in an Ātman. Four types of tastes come up which denotes that religious contemplation had sprouted in the mind of the sādha. These features are:

- (i) **Ājñā Ruci** It is the interpretation of sutras or ājñā is the āptavacana. The great sādhas leading their life according

1 Sthānāṅga sūtra, 12 Pratham Uddesaka and see Bhagavatī sūtra, Uddesaka, 7 Sateka 25 Aupapātika sūtra Taposhikāśra

2 Sthānāṅga Sūtra, 12 Pratham Uddesaka, Bhagwatī sūtra, 306 Śārika 250, Aupapātika Sūtra, Tapodhikār, and आगमउपदेशाणागिसम्यओज जिणप्पीयाण।

भावाण सदहण धम्मज्झाणस्स त लिग।। Dhyānasataka, Gāthā 67

to Ājña are āpta So, Ājñāruci is the taste which arises in them for Ājñā

- (ii) **NTsarga Ruci** NTsarga ruci is developing of interest in Deva-guru dharma automatically without any preaching
- (iii) **Sūtra Ruci** The developing of interest in the study and thinking of sūtra is Sūtra Ruci
- (iv) **Avagārh Ruci** Avagārh ruci is the kind of ruci where a devotion arises either by the preachings of preceptors or by the attainment of knowledge of Dwādasāṅga¹

Anuprekṣās of Karma Dhyāna

There have been narrated four anuprekṣās in the sāstra² There are

- (i) Ekatvānuprekṣā
- (ii) Anityānuprekṣā
- (iii) Asarāñānuprekṣā
- (iv) Samsāranuprekṣā
- (i) Ekatvānuprekṣā is the practice of contemplating that only soul is one soul
- (ii) Thinking that there is no place synonym or power in this world which can give shelter to the Āman in Asaranānuprekṣā
- (iii) Thinking that all the things in the world are perishable is Anityānuprekṣā
- (iv) Thinking about the transmigration of Āman in four gatis and all the states

The first Anuprekṣā from them brings maturity in cognition and makes our penance and sañyama firm. The third one awakens illusion removing emotions and and the fourth one testifies the feeling of renunciation

Lesyās (Thought-paints) of Dharma Dhyāna

There become three lesyās according to the Bhāvas of the Sādhaka as fast, slow and madhyama being Pṛta Padma and Śukla

1 For special study see *Sthānāṅgasūtra* vol I p 685

2 धम्मस्सणं झाणस्य चत्तरि अणुप्पेहाओ पण्णत्ताओ त जहा एगाणुप्पेहा, अतिणच्चाणुप्पेहा असरणाणुप्पेहा ससाराणुप्पेहा।
Sthānāṅgasūtra Pratham Uddesaka sūtra 12, and *Bhagawati sūtra* 306, Sataka 25 *Aupapātikasūtra* Tapodhīkār

The mind of the sadho ka gets purified as soon as the speed of contemplation fastens¹ And the thought paints also become purer That is why Acarya Subhachandra understands that there is sukla lesya in Dharma Dhyana²

The yogin acquires stability of contemplation by this analysis and differentiation of Dharma Dhyāna His mind gets focussed at some one objective only The yogin in this state gets stabilized in himself having got rid of attachment with body and senses³ The pleasure relished in that state becomes based on experience which is transcendental to senses⁴ Only that sādhaaka contemplates over this type of dhyāna who does not give up adoration even in the state of death having approached, one who understands the joys and miseries of jīvas, Parīśah and have triumphed over hatred, desire and back-biting, who is a believer in equanimity engaged in altruism and has got wisdom

(IV) Śukla Dhyāna

The term sukla implies white (Dhawal), which has been discussed here in the sense of pure

This is the greatest contemplation It gets fructified by the acquisition of kevalajñāna The main objective of sukla Dhyāna has been said to be the altogether obliteration of passions⁵

In *Dhyānasataka*, sukla Dhyāna has been delineated like this
Sukla Dhyāna is that Dhyāna which is devoid of transcendental

- 1 होन्ति कम्मविशुद्धाओ लेस्साओ पीयपदमसुक्काओ।
धमज्झाणोवगयस्स तिव्वमदाइ भेयाओ॥ *Ibid*, Gāthā -66 and
धर्मध्याने भवेद् भाव क्षायोपशमिकादिक।
लेस्याक्रमविशुद्धा स्यु पीतपदमसिता पुन॥ *Yogasāstra* 10 16
- 2 अतिक्रम्य शरीरादिसङ्गनात्मन्यवस्थित।
नैवाक्षमनसो योग करोत्येकाग्रताश्रित॥ *Jñānārṇava*, 41 11
- 3 अस्मिन्नितान्तवैराग्यव्यतिषगरङ्गिते।
जायते देहिना रौरव्य स्वसवैद्यमतीन्द्रियम्॥ *Yogasāstra* 10 17
- 4 *Ibid*, 7 2-7
- 5 (a) कषायमलविश्लेषात्प्रशमाद्धा प्रसूयते।
यत पुसामतस्तज्जै शुक्लमुक्त निरुक्तिकम्॥ *Jñānārṇava* 42 6
(b) शुच क्लमयतीति शुक्ल शोक गलपयतीत्यर्थ *Dhyāna Sataka*
Commentary on sl 1

contemplation and the mind has become introvert ¹ Every sādha does not attain the state of Śukla Dhyāna so conveniently Only such an ascetic deserves adoption of Śukla Dhyāna in its entirety as he has already become a bearer of Vajrasabha nāracasamhanan and a knower of eleven angas and fourteen pūrvas and his conduct is quite pure ie only the particular satva replete with all the cognitions gets the good opportunity of arriving the state of Sukladhyana ²

Kinds of Śukla Dhyāna

There have been stated four kinds of Śukla Dhyāna in the Āgamas³ and Śāstras⁴ They are

- (1) Prthakatva vitarkasavicārī (2) Ekatva Vitarka Avicquitpurerī
- (3) Suksmakriyā- Anivṛti and (4) Utsannakriyā Apraupātī

(1) Prthakatvavitarka Savicārī

This term is made up to the use of three words Prthakatva, Vitarka and vicāra Prthakatva means products based on a particular substance etc and here to conceive on them separately The word Vitarka introduces śrūta Jñāna and savicārī is the transmitting of from one yoga to another one and from word to meaning and from meaning to word again Prthak Vitarka Savicārī Śukla Dhyāna is the contemplation with thoughtfulness, transmitting the thought from one yoga to another one, conveying it based on Śrūta Jñāna as far as possible from one substance to another, from one pāryāya to another pāryāya, from one word for another and from one meaning to another one When the contemplator is a pūrvadhāra then according to the preceding śrūta and if not purvadhara, then according to his probable śrūta he should think by different navas, over

1 निष्क्रिय करणातीत ध्यानाधारणवर्जितम्।

अन्तर्मुख च यच्चित्त तच्छकलमिति पठ्यते॥ Jñānāmava 42 4

2 आदिसहननोपेत पूर्वज्ञ पुण्यचेष्टित।

चतुर्बिधमपि ध्यान स शुक्ल ध्यातुमर्हति॥

Ibid, 42 5 and Yogasāstra, 11 2

3 सुक्ले ज्ञाने चउविवहेउप्पडोआरे पण्णतेए त जहापुहुतवियक्के सवियारी, एगन्तवियक्केअवियारी सुहुमकिरिए, अणियट्ठी समुच्छिन्नकिरिए अवयडिवाई। Sthānāṅgasātra 12 p 675

4 ज्ञेय नानात्वश्रुतविचारमेव श्रुताविचार च।

सूक्ष्मक्रियमुत्सन्नक्रियमिति भेदैश्चतुर्धा तत्॥ Yogasāstra 11 5

the origin and some sentient or non-sentient object

(2) Ekatvasruta Avicārī

Under this Dhyāna also, a type of pāryāya contemplation is done based on Śruta without any communication of ārtha, Vyañjana and yoga ¹ There becomes no transmission of Vitarka and on the contrary contemplation is done focussing on one formonly In the preceding discussion about the first type of Dhyāna, the mind of the yogin rests on one Ālambana only being that of Artha vyañjana and yoga whereas in the present type of Dhyāna the mind of the yogin gets strengthened and the change of Ālambana is also stopped At the same time, instead of the different paryās of one substance, only one parāya is targetted Thus only such sādhakas deserve the second type of Dhyāna as they have triumphed over their mind by the first type of Dhyāna, they have got their passions cooled down and are keen to abolish their Karmas altogether ² Consequently, fatal karmas get vanished for ever after the conteplation of the present Dhyāna ³ The most purified state of mind assumes the state of Kevaladarsana and kevalajñāna which helps the Sādhaka to visualise the reality behind the world ⁵ The

-
- 1 (A) *Sihāṅgasūtra*, pp 687-88
 (B) उप्पायदिठइ भगाइ पज्जयाण जमेगवत्थुमि।
 नाणानयाणुसरण पुब्बगय सुयाणुसारेण॥
 सविचारमत्थव जणजोगतरओ तय पठमसुक्क।
 होइ पुहुतवितक्क सविचारमरागभावस्स॥ *Dhyānasataka*, 77-78
 - (C) एकत्रपर्यायाणा विविधनयानुसरण भुतादद्वये।
 अर्थव्यज्जनयोगान्तरेषु सक्रमणयुक्तपाद्य तत् *Yogaśāstra*, 11 6
 - (D) पृथक्त्वेन वीतर्कस्य वीचारो यत्रविद्यते।
 सवितर्क सविचार सपृथक्त्व तदिष्यते॥ *Jñānārnava* 42 13
 - (E) *Samādhitra*, sl 62
 - 2 ज पुण सुणिककप निवाय सरणप्पईवमियचित्।
 उप्पाय ठिइ भगाइ याणमेगपि पज्जाए॥
 अवियारमत्थवजणजोगतरओ तय वितिय सुक्क।
 पुब्बगय सुयालवणमेगत्तवितक्कमविचार॥ *Dhyānasataka*, 79-80 and
Sec Yogaśāstra, 11 7
 - 3 अविचारो वितर्कस्य यत्रैकत्वेन सस्थित।
 सवितर्कमवीचार तदेकत्व विदुर्बुधा। *Jñānārnava*, 42 14
 - 4 See *Yogaśāstra* 11 22
 - 5 *Jñānārnava*, 42 30

kevalin is capable of having the knowledge about the present, past as well as the future events and occurrence of the world at a time. He perceives them. The kevalin becomes the bearer of eternal bliss, eternal power etc. the four Anantacatuṣṭayas.¹ The whole of the world bows down in his feet. Everybody has his own vision to understand his preachings. Different types of miseries, epidemics or famines disappear before him. Such type of Kevalin Tirthankar Deva become naturally the bestower of good to all. Several of gods and goddesses come down to adore him the Tirthankar. The gods arrange huge places to avail his preachings. The birds as well as beasts sit together in a meeting forgetting about their leads and the Lord Tirthankar appears there among them four-mouthed.² Though he is offered a lot of things, he does not desire for them.

The sādhakas who do not have their name of Tirthankar, they also attain Kevaljñāna by the power of the present contemplation. They preach the ordinary jivas until their life lasts and attain Nirvāṇa after death.³ Thus those who have reached the climax of this yoga, whether they are Tirthankars or kevalis, they are Parmātmā and deserve our contemplation.

(3) Sūkṣmakryā Pratipatti

When Lord Kevalin gets his mind and speech restrained altogether before he enters the fourteenth ladder of guṇasthāna (spiritual journey) and the forlong (Antarmuhūrta) of Āyuskarma remains, his Kāyayoga gets restrained and only Lord Kevalin's activity of Kayikī Uchchwāsa is left then. In his system of yoga, the course yoga of mind and speech is first made precise (sūkṣma) by the support of course yoga of the body (kāya-yoga). Then Ālambana of the minute yoga of mind and speech is taken with the restraint of the sūkṣmayoga of mind and speech, the Sūkṣmakryā pratipatti sukla Dhyāna is completed. This occurs at the thirteenth guṇasthāna.⁴

1. *Yogasāstra* 11/23

2. *Jñānārṇava* 42/44

3. *Yogasāstra* 11/24-44⁴

तीर्थकरनाम सज न यस्य कर्मास्ति सोऽपि योगबलात्।

उत्पन्नकेवल सन सत्यायुषि बोधयत्युर्वीम्॥ *Yogasāstra*, 11/48

4. *Sthānāṅgīśūtra Vyākhyā* p 689 and cf *Dhyānasataka*, Gāthā 81 *Jñānārṇava* 42/42 *Yoga* 1/49

It is also to be noted that in case of the state of vedanīya, nama and gotra karma being more than Āyu Karma, then the Tīrthankar or the ordinary Kevalin accomplish samudghātakṛyā¹ for equalising Vedanīya, nāma and gotra karma to Āyuskarma which causes the kevalin to spread his Ātmapradesas into three times of Daṇḍa, Kapāta and Prastara and pervades in the whole of universe at the fourth time. The yogin then makes the Āyuskarma sequal to ghaṭī karmas (Vedanīya nāma and gotra) by diversifying his Ātmapradesas. Thereafter he again in the earlier way inhails the Ātmapradesha in his body. Thus, the samudghātkṛya is completed.²

That yogin full of spiritualism and unpresumable power immediately restrains Bādarvacana yoga and Bādaramanoyoga with the support of Bādarvakāya yoga after samudghāta. Then he concentrates in sūkṣmayoga and suppresses Bādarakāyayoga because the suppression of sūkṣmakāyayoga is not possible without suppressing Bādarakāyayoga. Sūkṣmamanoyoga and Sūkṣma Vacanavoga also get suppressed after the support of sūkṣmakāyavoga. Thereafter the third sukla Dhyāna is born named Sūksamkṛyā form sūksamakāyayoga.³

Under this Dhyāna, with the approaching of the mokṣa to the yogin after restraint of the yoga of mind and speech only sūkṣmakāyayoga or Svārocchvāsa is left out of the tree yogas.⁴ As such, the mind, body and speech get suppressed and only the sūkṣmakṛya like breathing (svāsa) is only left in the kāyayoga. The sādhanaka yogin gets liberation even by giving it up also.⁵

4 Utsannakṛyā Pratipatti

This type of contemplation is done in the fourteenth guṇasthāna. Even the remnants sūkṣmakṛyas also get removed under this contemplation. The time consumed in pronouncing the five vowels

- 1 यदायुरधिकानि स्युः कर्माणि परमेष्ठिन ।
समुद्घातविधिं साक्षात्प्रागेवारमते तदा ॥ श्रुददतदअए 42 43 and
आयुः कर्मसकाशावधिकानि स्युर्यदान्यकर्माणि ।
तत्साम्याय तदोपक्रमते योगी समुद्घातम् ॥ Yogasastra 11 50
- 2 Jnanarnava, 42 46, 47 , Yogasastra, 11 51-52
- 3 Jnanarnava, 42 48-51 , Yogasastra, 11 53-55
- 4 Yogasastra, 11 8 and Adhyatmasara 5 78
- 5 Sthanangasutra, p 689

ie A, E U R L, R, is the time span that matters for Lord Kevalin to achieve the state of sailesī where he remains stationery like a mountain¹ here the kevalajñānī obliterates 72 karma prakrītis in the middle and the remaining 13 karmaprakrītis at the end² Thus, by obliterating all the karmas, Lord Kevalin annuls his touch from this world and directly rises upward joining the siddhasīla at the top of the universe since there is no further Lokākṣa nor is there any Dharmāstikāya So, there is no further gatī This śiddha Paramātmā (The great soul) dwells for ever having been seated at the climax of the Loka (world) endowed with natural attributes³

Properties of Śukla Dhyānī

The Āgamakāras have described four properties of recognising the Mumukṣu resting in Sukla Dhyāna⁴ These are

- (i) Apīḍita (ii) Asammoha (iii) Vivēkayāktā,
(iv) Mamatārahita

(i) Apīḍita

The sādḥaka engaged in Sukla dhyāna does not get deviated even by most fierce calamities He does not get involved in any temptation nor does he get confused No power of the world can suppress his contemplation He never feels perturbed The sūtrakāra has therefore said 'Avvāhe' as his first property which means not to feel pain Such state of contemplation is found in Sukla Dhyāna only

(ii) Asammoha

This is the second property of the Śukla Dhyānī The sādḥaka here does not get infatuated with illusions of gods etc Twentyeight

1 Yogasastra, 11 56-57

2 Jnanarnava, 42 52 and 54

3 अवरोधविनिर्मुक्तं लोकाग्रं समये प्रभु ।

धर्माभावे ततोऽपूर्वध्वगमनं मानुषीयते ॥

धर्मो गतिस्वभावोऽयमधर्मं स्थितिलक्षण ।

तयोर्योगात्पदार्थानां गतिस्थिती उदाहृत ॥ Ibid, 42 60-61

4 सुक्करस्येण ज्ञाणस्सच्चत्तारिलक्खणापण्णत्ता, तं जहा, अव्वहे,
असम्भाहे, विवेगे, विउस्सग्गे ।

Sthanangasutra, 12, p 676 and Bhagawatsutra sataka 25,

Uddesaka 7Aupapatikasutra 30 Tapodhikara

faculties of illusion cannot make room in him. He remains absorbed in his contemplation notwithstanding the causes of illusion which ever there may be. Eyaṃ Mamatā is afraid of him.

(iii) Viveka

This is the third property of Śukla Dhyāna. When the contemplator realizes that he is not body but Ātma, that he does not feel any regret even on the pain caused by death. It is due to the fact that he knows well that it is the body that does not leave the Ātman. That is pure devoid of agonies and the pleasure itself.

(iv) Vyutsarga

This is the fourth property of the sādhanā of Śukla Dhyāna. Vyutsarga is the renunciation of body and title (name) with the feeling of non-attachment. A person having no attachment to his own body, he will definitely have no attachment for the external object of the world. So all the four properties are found in Śukla Dhyāna.¹

The Ālambana of Śukla Dhyāna²

The ātman (soul) whichever it may reach to the top of advancement (enlightenment) by one or other support (Ālambana). The sādhanā has the necessity of support until it attains full enlightenment. The Śukla Dhyāna has four Ālambanas, like, Kṣamā, Mādaśa, Ārjava, and Sanstosa.

(1) Kṣamā (Forgiveness)

It is the quality of a person when there is no resentment. It is the state of avoiding anger even in case of some violent torture inflicted by some and rather well wishing him expressing thankfulness to him presuming that he is an altruistic person establishing friendship with him, and to wonder in the very soul

१. चलिज्जेह बीहइ व धीरो न परीसहोव सग्गेहि।

सुहमेसु न सबुज्झइ भावेसु न देवमायासु।।

देवविक्खि पेच्छइ अप्पाण तह य सव्वसजोगो।

देहोवहि वुसम्म निस्सगो सव्वहा कुणाइ।।

Sīhanāgasūtra vol I P. 690

२. सुक्कस्सणं झणस्स चत्तारि आलंबणा पण्णत्ता

त जहा खत्री पुत्री, मद्दवे अज्जेव।

Sīhanāgasūtra 12, p. 676 and *Bhagavadgītā* Sādhya 25

Uddesaka 7 *Auparāntikasūtra* 30 *Taposhikara*

(Ātman) calmly

(ii) Mārdava

It is the kind of quality begot in lack of respect. Ego begets rigidity in the soul, pride is the root of all evils. The root of all the qualities is request i.e. Mārdava. A sādḥaka having a tender heart and sweetness, only he deserves Śukla Dhyāna.

(iii) Ārjava (Uprightness)

Illusion is the name given for cheating to oneself and others. Concealing of one's demerits and swindling others is called paravancena Ārjava. It is a great virtue of Ātman. The personce of this virtue only the Sukla Dhyāna gets testified.

(iv) Santosa (Contentment)

The fourth quality of Sukla Dhyāna is contentment. Contentment is to get rid of temptation. Santosa is, therefore, to get absorbed in Ātmasvarūpa having lost all the desires in the world. When the soul gets changed as such the path of santosa then is carved to approach the very place of Sukla Dhyāna.

Anuprekṣās of Śukla Dhyāna

Anuprekṣā makes Sukla Dhyāna so meaningful. It is known as Nididhyāsaba ub veduc ogukisogt. By Anuprekṣā Śrūtañāna turns into science, and the supreme Bliss is relished. This helps in doing the nirjaraṇa of the karmas. The Anuprekṣās of Sukla Dhyāna are Anantavartī tānuprekṣā, Viparīṇāmānuprekṣā, Aśubhānuprekṣā and Apāyānuprekṣā¹.

(1) Anantavartī tānuprekṣā

The soul has in the cycle of rebirth in this world transmigrated times because the saṃsāra as well as the soul are eternal. It is very difficult to cross this sea of the world. Such type of contemplation or feeling is known as Anantavartī tānuprekṣā.

1 सुक्कस्सणझाणास्स चत्तारि अणुपपेहा पण्णता त जहा
अणतवत्तियाणुप्पेहा, विपरिणामाणुप्पेहा असुभाणुप्पेहा, आपायाणुप्पेहा।
Sthanangasutra 12 p 676 and Bhagawatsutra Sataka 25,
Uddesaka 7, Aupapatikasutra 30 Tapodhikar

एसअणाइ जीवो ससारो सागरोव्य दुतारो।
नारयतिरियनरामरभवेसु परिहिंए जीवो॥¹

(2) Viparīṇāmanuprekṣā

To think about the parīṇāma of things like, all the places belonging to world and goods are perishable. All the worldly objects and great pleasures like rddhi are non-eternal. Such type of contemplation is known as Viparīṇāmanuprekṣā.

सखट्ठाणाइ असासयाइ इह चैव देवलोणे य।
सुर असुताइण सिद्धिविसेसासुहाइ च ॥²

(3) Asubhānuprekṣā

Thinking over the inauspicious nature of the world is called Asubhānuprekṣā. For example a handsome egoist person dies and gets reborn as Asubhānuprekṣā.

धीससारो जम्भि जुवाणओ परमरुवगव्विओ।
मरिऊण जायई किमतिथेव कडेवरे नियए॥³

(4) Apāyānuprekṣā

Apāyānuprekṣā is the contemplating over the alternatives to remove the obstacles caused by the harm done to Āsravaṣ. So the four passions (kaṣāyas) like anger, pride, rising of illusion and temptation, give boost to the world and transmigration of soul. Such type of secluded thinking is Apāyānuprekṣā.

कोहो य माणो य अणिग्गहीया माया य लोहो य पवड्ढमाण।
चत्तारिएकसिणा कसाया, सिचति मूलाइ पुण भवस्स॥⁴

The support of Śrutajñan is required probably in the first two stages of Śukla Dhyāna. So Anuprekṣās are needed there only.

Lesyā in Śukla Dhyāna

The first two Śukla Dhyānas have Śukla lesyā, the third Śukla Dhyāna has Param Śukla lesyā and the fourth Śukla Dhyāna has

1 See *Sthānangasūtra*, Gāthā cited at p. 692

2 Ibid

3 Ibid

4 सुक्का लेसाए दो, ततिय पुण परमसुक्क लेसाए।
थिरयाजिय सेलेस लेसाहय परमसुक्क॥

Dhyāna sataka Gāthā 89

no leśyas¹

(B) Kinds of Yoga in the Yogabindu

Ācārya Haribhadrāsūri was a greatly experienced sādhanā of the yoga way of sādhanā. It was due to that he presented his significant original thinking about yoga. In his famous work titled *Yogabindu*, he has made four kinds of yoga for the first time Adhyātma, Bhāvanā, Dhyāna, Samatā and Vṛttisamkṣaya

अध्यात्म भावता ध्यान समता वृत्तिसंक्षय ।

नोक्षेण योजनाद् योग एव श्रेष्ठो यथोत्तरम् ॥²

Since they establish relation of the Ātman to mokṣa, they are yoga or the soul gets liberation from all the bonds of world. These five kinds of yoga are supreme yogas in order and attain superiority accordingly. These yogas develop the kind of supreme spirituality i.e., from spirituality to Bhāvanā, from Bhāvanā to Dhyāna, from Dhyāna to samatā, and from samatā to Vṛttisamkṣaya. They are indicators of enlightenment respectively.³ Besides, Ācārya Haribhadra has categorised yoga differently also

तात्त्विकोऽतात्त्विकश्चायं सानुबन्धस्तथापरः ।

साक्षवोऽनासक्तश्चेति सज्ञाभेदेन कीर्तितः ॥⁴

It means there are six kinds of yoga: Tātvika, Atātvika, Sānubandha, Niranubandha, Sāśrava and Anāśrava. So Haribhadra tells in all eleven kinds. Let me analyse the six kinds here

1 Tātvika Yoga

The sādhanā under this type of yoga engages himself to sādhanā with the sole objective of Nirvāṇa.⁵ The sādhanā where the sādhanā gets engaged renouncing all is known as Tātvika yoga. Both Adhyātma and Bhāvanā yoga are directed by Apunvardhaka's Vyavahāra dīṣṭi and caritra's niscayadrsti.⁶ Though there is no mention of right

1 *Yogabindu* śl 31

2 For details see Chap. 3 of this work

3 *Yogabindu* śl 32

4 *Ibid* Sanskrit commentary

5 अपुनर्बन्धकरस्याय व्यवहारेण तात्त्विकः ।

अह्यात्मभावनारूपो निश्चयेनोत्तरयस्तु ॥ *Yogabindu*, śl 369

6 निश्चयेन निश्चयनयमतनोपचारपरिहाररूपेण उत्तरयस्तु

अपुनर्बन्धकसम्यक् दृष्ट्यापेक्षया चारित्रिणि इति । *Yogabindu* śl 369
Sanskrit commentary: *Haribhadrāya Yogabharat* p 252

attitude in this sloka yet according to the commentator, it can be context¹

A Cāritrī centrainly acquires the yogas named Dhyāna, samatā and Vṛthiśamskaya according to his intrinsic purity They are tātāvika yoga²

2 Atātāvika yoga

The meaning of yoga derived from its external sense rather from its real application to self-contemplation, is known as Atātāvika yoga³ It means the sādaka who assumes the form of a sādaka to enjoy the pleasures of world, his yoga is known as Atātāvika The Adhyātmayoga and Bhāvanā yoga of people of like-nature also becomes Atātāvika because they only have external apparel of a sādaka Their conduct also brings misfortunes⁴

3 Sānubandha Yoga

The sānubandha yoga is that yoga whereby the sādaka advances ahead towards his destination combating all the obstacles of his way⁵ He attains this yoga with his progress ahead⁶

4 Nirānubandha Yoga

Nirānubandha yoga is that state of yoga when the sādhanā of a sādaka gets interrupted in its midway⁷ Ācārya Haribhadrasūri has termed to these hurdles as Apāya The yoga of a sādaka whose sādhanā is not free from Apāyas is known as Nirānubandha yoga⁸

1 Yogabindu, śl 371

2 तात्त्विकी भूत एव स्यादन्यो लोकण्यपेक्षया।
अविच्छिन्न सानुबन्धस्तु छेदवान परो मतः॥ Yogabindu, śl 33

3 सकृदावर्तनादीनामतात्त्विक उदाहृत।
प्रत्यपायफलप्रायस्तथावेष्टा दिमात्रतः॥ Ibid, śl 370

4 Yogabindu śl 371

5 Ibid

6 Ibid, śl 33

7 अस्यैव त्वनपायस्य सानुबन्धस्तथा स्मृत।
यथोदितक्रमेणैव सोपायस्य तथाऽपरः॥ Ibid śl 372

8 अपायमाह कर्मैव निरपाया पुरातनम्।
पापाशयकर चित्र निरुपक्रमसङ्गकम्॥ Yogabindu, śl 373

The greatmen have termed Apāya to different corrupt practices like violence, false, theft, avarice, pride, swindling, anger, etc The sādhanā should have no trace of Apāya The apaya is also termed' Nirupakram One has to necessarily suffer for that ¹

(5) Sārava Yoga

Sārava means full of Ārava Ācārya Haribhadrasuri has defined Asrava

आस्रवो बन्धहेतुत्वाद् बन्ध एवेह यन्मत । It means the cause of karma bandha is āsrava It is like a bondage of the soul The main cause of karma-bandha is actually passion(Kaṣaya) and the Asrava is motivated by Kasay because it has real relationship with bandhana ² The yoga replete with passion is called sārava yoga The sāravayogin gets mokṣa after repeated times of death and birth ³ So it is called Dīrghasamsāre too ⁴ Only that sādḥaka can contemplate this yoga who has to have his last goal of mokṣa still very far and he will have to take many more births yet The Anāsraava is Caramasarīrī and sārava is Acaramasarīrī ⁵

(6) Anāsraava Yoga

Anāsraava means the state being altogether devoid of Āsraava according to niscayanaya and according to vyavahāra naya the state of being without Āsraava and sāmparāyika (with passions) is Anāsraava yoga The sādḥaka there takes to the state of Anāsava very soon ⁶

The logic stated according to vyavahāra naya does not stand contrary to that of Niscayanaya It almost resembles and becomes

1 Ibid, śl 376

2 अस्यैव सास्रव प्रोक्तो बहुजन्मान्तरावह । Ibid, śl 375

3 सास्रवो दीर्घ ससारस्ततोऽन्योनास्रव पर ।

अवस्थाभेदविषया सज्ञा एता यथोदिता । yogabindu, sū 34

4 एव चरमदेहस्य संपरायवियोगत ।

इत्यवरस्रवभावेऽपि स तथाऽनास्रवो मत ॥ Ibid, 377

5 निश्चयेनाद्य शब्दार्थ सर्वत्र व्यावहारत ।

निश्चयव्यवहारौ च द्वावायभिमतार्थदौ ॥ Ibid, 378

6 पूर्वव्यावर्णितन्यायादेकजन्मा त्वनास्रव । Ibid śl 375

rational one Both the Niscaya and vyavahāra opinions express almost the same meaning Therefore, Anāsrava yoga is conducive to those aspiring for mokṣa in one birth only It means the Anāsrava takes birth only once¹

The caramasarīrī does not take to another body the samparaya viyoga does not have passions i.e. the somprāyika does not have Asravabandhas In such state of the Āsrava moving simple there, he becomes an Anāsrava because of the slow speed of it

According to Jainism, such type of karmabandha occurs at the stage of twelfth guṇasthāna with illusions obliterated and the thirteenth guṇasthāna of Sayogi-Kevalin Actually, this comes under the category of Anāsrava from this analysis

(C) Guṇasthāna and Yoga

The description of guṇasthāna (Ladder of spiritual journey) is very abundantly found in the process of Karmabandha It is similarly useful in the Yogasādhana too These are the grounds voga sādhanā These are also known as categories of meditation The sādhanaka has to contemplate then for the completion of the sādhanā

Form of Guṇasthāna

The nature perception and conduct of jīva in the Āgamas is known as guṇa The guṇasthāna is the difference of the progress and fall of the purification and impurification of these guṇas² The causes of the upliftment and downfall of the purification as well as impurification of the guṇas of soul are Āsravabandha, Samvara and Nirjarā The upliftment of impurification in guṇas of soul is caused by the bandha and āsrava of the Karmas whereas the upliftment purification of guṇas is caused by the obliteration of the āsrava and bandha of karmas by samvara and nirjarā which further causes the downfall of their impurification

Thus, the jīvas get by and by purified and the pious state of the jīva leads to self development This process of the upliftment of guṇas of soul is known as guṇasthāna³ The guṇasthāna has

1 पूर्वव्यावर्णितन्यायादेकजन्मा त्वनास्रव । *Ibid.*, 377

2 See *Karmagsantha* 4, p 12

3 *Ibid.*, pp 12-13

also been characterised as Jīvasthāna in the Samvāyāṅga¹ sūtra, Somvājāsār,² and Prākṛta Pañcasamgraha³ whereas it is been stated to be Jīvasamāsa in the gomattasāra⁴

Both Jīvasthāna and guṇasthāna have stated to be different in the Karmagranthas⁵ Though there is no difference due to samjñābheda yet the commentators do define it to be there

Jivasthana

Jīvasthāna has many a difference of the jīvas like the minutest parts of Jīvas Bādara, Dvinndriya, Trīndriya etc i.e the sthāna of Jīva (the minute aspect of jīva)⁶ So there appears a lot of difference but Dhavalakāra finds no difference there and states that outcome of the fourteen guṇasthāna⁷

The Number of Guṇasthānas

Generally all the scholars have admitted the fourteen numbers of guṇasthāna

They are ⁸

- | | |
|--------------------------|-----------------------|
| (1) Mithyādrṣṭi | (2) Sāsāsanadrṣṭi |
| (3) Misradrṣṭi | (4) Aviratsamyagdrṣṭi |
| (5) Desaviratsamyagdrṣṭi | (6) Prasaniyata |

1 कम्मविसोहिमग्गण पडुच्च चउददसजीववट्ठाणा पणणत्तो ।

Samavāyāṅgasūtra, Samavāya, 14-15

2 Samayasāra Gāthā 55

3 See Prākṛta Pañcasamgraha

4 मिच्छो सासणमिरसो अविरदसम्मो म देसविरदो य ।

विरदापमत्तइदरो अपुब्ब अणियद्धि सुहमो य ।।

उवसतरवीणमोहो सजोगाकेवली जिणो अजोगीय ।

चउददस जीवसमासा कमेण सिद्धा य णादब्बा ।।

Gomattasāra, Jīvakāṇḍa, Gāthā 9-10

5 इहसुहुमबायरेगिदिवित्तिचउअसन्निस्सिपचिदी ।

अपजत्ता पज्जत्ता कमेण चउदस जियट्ठाणा ।।

Karmagrantha 4, Gāthā 2

6 See Ibid, 4, p 9

7 चतुर्दशाना जीवस्थाना चतुर्दशगुणस्थानमित्यर्थ । Dhavalā 11-2

8 मिच्छादिट्ठी, सासायणसम्मदिट्ठी, सम्मामिच्छादिट्ठी विरयाविरए, पमत्तसजए अपमत्तसजए, निअदिठबायरे अनियदिठबायरे सुहुमसपराए उवसामए, खीणमोहे, सजोगीकेवली अयोगीकेवली ।

Samavāyāṅgasūtra Samavāya 14

- | | |
|------------------------|-----------------------|
| (7) Apramattasanyata | (8) Nivṛtti Bādara |
| (9) Anivṛti Bādara | (10) Sūkṣmtisāmparāya |
| (11) Upasānta Mohanīya | (12) Kṣīṇamohenīya |
| (13) Sayoga Kevālin | (14) Ayogakevālin |

(I) Mithyāsdr̥ṣṭi

The jīva adopts a contrary attitude with the rise of an attitude of delusion. Thus, the jīvas of contrary attitude are in mithyāṭva guṇasthāna¹. The jīva in this guṇasthāna is quite similar to a patient of yellow fever. Religion does not interest to that jīva like sweet juice to that patient of yellow fever.

Though the jīvas in this guṇasthāna have more impact of saṃkasāthaen then fast and slow impact of passions yet they do not have the realization of the true form of the soul and jīva swings delusion until it comes to realize the real state of soul.

(2) Sāsādana Guṇasthāna

When jīva takes to right attitude by triumphing over mithyāṭva mohaniya karma and anantanubandhi kaṣāyas, then it survives till forlong in that state. It falls from the rule if the kaṣāya (Passion relating to Anantanubandhi rises during the period whichever is left and it continues taking the taste of that time till six Avahī.

This state of guṇasthāna leaned to downfall is sāsādana guṇasthāna. This is also called so sadanasamyakdr̥ṣṭi because the jīva falls by ignoring samyaktva. It becomes Ardhāsamyaktva if the attitude of samyaktmithyāṭva arises after the completion of forlong time of upasama samyaktva. This is also known as the Tṛtīya Samyakdr̥ṣṭi Guṇasthāna. Its time is forlong. If the attitude of rightness arises thereafter, then it becomes samyaktva by rising upward and if the attitude of delusion rises, then it falls downward and comes under Mithyāṭva Guṇasthāna².

1 मिच्छन्त वेदतो जीवो विवरीय दसणा होदि।

णयधम्म रोसिदि हु मुहर खु रस जहा जरिदो।।

Gomattasāra, Jīva Kāṇḍa, Gāthā 17 and cf. Karmagrantha, 2, p. 13

2 Karmagrantha, Vol II p. 20 and cf.

सम्मामिच्छुदयेण य जत्ततरसब्बधादिकज्जेण।

रणयसम्ममिच्छपि य सम्मिस्सो होदि परिणामो।।

Gomattasāra Jīvakāṇḍa Gāthā 22

According to *Gomattasāra*, it is like the mixed juice (sour as well as sweet) as when the curd and jaggery mixed together become inseparable. Similarly, right attitude and delusion remain mixed together¹

(4) Aviratisamyagdr̥ṣṭi Guṇasthāna

The jīva becomes samyagdr̥ṣṭi after obliterating the Darsananohanīya karma. It comes to realise the real form of soul. Then it is incapable to wander on the path of sagacity due to rising of cāritra mohanīya karma and it does not observe fasts etc. despite of his feeling to do them. Thus it is called Aviratsamyagdr̥ṣṭi Guṇasthāna due to lack of renunciation or viratī there². According to *Gomattasāra* by subduing over six attitudes like Darsanamohanīya i.e., mixed delusion and right attitude and four Anantanubandhi passions, samyagdarsana prevails. Here rise the Apratyākhyānāvāraṇa passion. That is why the jīva of this guṇasthān becomes Aviratī samyagdr̥ṣṭi³.

(5) Viratāvīrata Guṇasthāna

When the Pratyākhyāna varāṇa position of the jīva of right attitude gets subdued, then it gets freedom from the sins of violence to coarse objects. But it still remains avīrata from the minute sins of the violence to immovables. Such deśavīrata anuvratī jīva is called to be of viratāvīrata guṇasthāna⁴. *Gomattasāra* calls it Dasavīratī or deśasamyat also⁵.

(6) Pramattasaniyata Guṇasthāna

With the subduing of the passions of pratyākhyānāvāraṇa of

1 दहिगुडमिव वा मिस्स, पुहमावणवकारिदु सक्क।

एव मिस्सयभावो सम्मामिच्छातो णादब्बो।।

Gomattasāra, Jīva kāṇḍa, Gāthā 22

2 See *Karmagrantha*, Vol II, p. 23

3 सत्ताह उवसतदाक उवसतसत्ताक ख्या दु खहयो य।

विदियकसापयुदयादो असजदो होदि सम्मो य।।

Gomattasāra, Jīva kāṇḍa, Gāthā 26

4 See *Karmagrantha*, Vol II, p. 25

5 पच्चवरवाणुदयादो सजयभावो ण होदि णाविर तु।

थोववदो होदि तदो देसवदो होदि पचमअ।।

Gomattasāra Jīva kāṇḍa, Gāthā 30

the jīva of right attitude, it assumes the mahāvratā called sakal sanyam after abandoning all the violent sins of coarse and minute objects. But there still remain some trace of Pramāda (inaccuracy) because of the fast rising of sañjjawala and naukasaya. Such sanyam of Pramattas aññiyata guṇasthāna ¹

(7) Apramattasanyat Guṇasthāna

With the slow rising of sañjjawala and naukaṣāyas in the pramattasamyat jīva, it observes control over all the pramādas (mistakes) relating to senses. Such an ascetic is called to be of Apramattasanyat guṇasthāna ²

After the seventh guṇasthāna, the ādhaka has to cross two categories. Upasama srenī and kṣapaka srenī. The jīva that is ready karma climbs on kṣapaka srenī. The time for both becomes the antarmuhūrt (forlong)

(8) Nivṛtti Bādara Upasamaka, Kṣapaka Guṇasthāna

The jīva which have already subdued over the seven attitudes the four anantānubandhī passions and three Darśanamohanīya karmas reaches to the eighth guṇasthāna. It is able to obliterate her twenty one more attitudes of the remaining ones of Cāritra mohanīya karma including those seven attitudes. The effects of the present guṇasthāna as jīvas had some difference and then rises there the Bādara sañjjawalan kaṣāya. So it is called Nivṛtti Bādara Guṇasthāna ³

(9) Anivṛtti Bādara Upasāmakā Kṣapaka Guṇasthāna

Under this guṇasthāna, the results of all the jīvas of one time become alike. There is no difference. So, it is known as anivṛtti Bādara guṇasthāna. Bādara means coarse (sthūla and samparāya means passion (kaṣāya). So, there rise sthūla and kaṣāya. There are two srenīs. Upasama and kṣapaka. The jīva of Upasama srenī triumphs over the attitudes of caritramohanīya karma and that of

1. *Samvāyāṅgasūtra*, 14, and cf. *Gomattasāra*, Jīva kānda Gāthā 32

2. See *Karmagrantha* 2, and *Gomattasāra*, Gāthā 45

3. See *Karmagrantha* Vol. 2 p. 28 *Samavāyāṅgasūtra* 14

the kṣapaka srenī obliterates all of them altogether and then enters to the tenth guṇasthāna ¹

According to the author of the Gomattāsara it is like the difference among the different jīvas of the same time in their period of antarmuhūrta anivṛtikarāṇa in the beginning the mid of at the end that is similar to that of the body after both being its external reasons as well as the internal reasons of the subduing of the Jñānāvarāṇa of karmas etc. And similarly, if there is no difference due to certain reason that is called anivṛtti karma

The Anivṛtha karāṇa guṇasthāna has as many effects as its time goes. It therefore has one result (effect) in each time of Anivṛtbasana. These effects burn the foreshadow of karma by the fire of most pious contemplation ²

(10) Sūkṣmasamparāya Upasamaka Kṣapaka Guṇasthāna

Under this guṇasthāna the jīvas of all srenīs destroy the minute avarice. So it is called Sūkṣmasamparāya guṇasthāna. Sūkṣmasamparāya means minute passions. The jīva belonging to upasama srenī subdues over the minute avarice and enters into eleventh guṇasthāna whereas the jīva of the kṣapaka srenī obliterates it reaches to the twelfth guṇasthāna. This guṇasthāna has been given the name sūkṣmasamparāya Upasamaka kṣapaka because it denotes the difference of these two srenīs. The sūkṣma lobha here destroys the samjīvala and lobha's minute aspects. Its time period is jaghanya eka samaya and utkṛṣṭa anatarmuhūrta ³

According to Gomattāsara Sūkṣmasamparāya guṇasthāna is the minute aspect of avarice and attachment which sticks to jīva even at this stage similar to that the redness left in a cloth of pink colour even after it is washed ⁴

(11) Upasantaṇīoḥa Guṇasthāna

Upasantaṇīoḥa guṇasthāna is the guṇasthāna when pure effect

1 Ibid, Vol II, p 53 and Ibid

2 एकमिहकाल समये सटाणदीहिं जह णिवट्टति।

णणिबट्टति तहावि या परिणामेहिमिहोजेहिं।।

Gomattāsara Jīvakanda Gāthā 56

3 See Karmagrantha Vol 2 p 35 and Samavāyangāsūtra, 14

4 Gomattāsara Jīvakanda Gāthā 58

arise after subduing all the mohanīya karmas like that of the water of a tank in the season of winter or the water mixed with Nirmalī fruit¹ Its another name is Upasāntakaṣāyavītarāgacāhhadma Guṇasthān²

The jīva belonging to upasamasrenī ultimately enters into tenth guṇasthāna after subduing the minute temptation and it is called to be of upasantamoha guṇasthāna after it has triumphed over all the attitudes of moha karma³ Its time is laghu anantarmuhūrta pramāṇa As soon as it is over the jīva falls down and reaches to the seventh guṇasthāna If it still wanders in the world, it may touch the level of delusion (mīthyāiva) guṇasthāna

(12) Kṣīṇamoha Guṇasthāna

The jīva in the kṣapaksrenī at the 10th guṇasthāna ultimately obliterates even the minute avarice and becomes kṣīṇamoha and reaches to twelfth guṇasthāna because his mohanīya karma has already obliterated altogether So its name is quite to be 'kṣīṇamoha guṇasthān' Its time is also antarmuhūrta pramāṇa The sādḥaka does here the nījarā of twenty nine attitudes (prakṛtis) including five of jñānāvaraṇa nine of darsanāvaraṇa and five of Antarāya karma and obliterates them all in the long run and then reaches of the stage of thirteenth guṇasthāna⁴

According to Gomattasāra, the sādḥaka becomes pure like the water kept into the pot of śphaṇikamaṇi when his mind get totally devoid of amohanīya karma This is the state of jīva known as kṣīṇa moha or the twelfth guṇasthāna of kṣīṇakasaya⁴

(13) Sayogī-Kevalī Guṇasthāna

There is presence of lord Kevalin in this guṇasthāna Though the lord Kevalin is said to have attained kevalajñāna-kevaladarsana after having obliterated the ghāṭkarmas (Jñānāvaraṇa darsanāvaraṇa mohanīya and antarīya) yet he is called sanyoga kevalin due to

1 Gomattasāra, Gāthā 61

2 See Karmagrantha Vol II p 37

3 Samavāyāṅgasūtra Smavaya 14 and cf Karmagrantha, Vol II p 40

4 निस्सेसरवीणमोहो फलिहमयलमायणुदयसमचितो ।
खीणकसाओ भण्णदि गिग्गयो वीयरयोहि ।।

Gomattasāra, Jīvakāṇḍa, Gāthā 62

the application of yoga there This state is called sanyogī-Kevalī guṇasthāna The sanyoga-Kevalin is also termed him, Jīnendra and Jīnēśvara¹

(14) Ayogīkevalī Guṇasthāna

There is total absence of yoga in this guṇasthāna Therefore this is called āyogī kevalī This guṇasthāna's time lasts till the pronounciation of the vowels, A, I, U, R and LR During this short span of time, they get siddhi after having obliterated all the attitudes of vedāntīya Āyū, nāma and gotra karma They become the master of eternal bliss Because, under this guṇasthāna, particularly the yoga gets lost So, it is called Ayogakevalī guṇasthāna²

Thus these are the fourteen guṇasthāna of the sādḥaka where there is kindness, the total absence of āsravas, and free from all the karmas³

Relation of yoga and guṇasthāna

The voga in Jainism is the engagement of mind speech and body⁴ and it has been throught to be the cause of bandhana (bonds) because āsrava of Karmas takes place on account of that engagement⁵

There are fifteen kinds of yoga including those of four each of mind and speech ad seven of the body⁶

(A) Four kinds of yoga of mind

- | | |
|-----------------------|------------------------|
| (1) Satyamanoyoga | (2) Asatyamanoyoga |
| (3) Misramanoyoga and | (4) Vyavahāra Manoyoga |

1 *Samavāyāṅgasūtra* samavaya 14 and cf
Karmagrantha, Vol I, p 41 and
 असहायणाणदसणसहिओ इदि केवली हु जोगेण।
 जुत्तोति सजोगजिणो अणाङ्णिहणारिसे उत्तो।
Gomattasāra, Jivakaṇḍa, Gāthā 64

2 *Samavāyāṅgasūtra*, pp 41 and *Karmagrantha*, Vol II, p 43

3 सीलेसि सम्पत्तो णिरुद्धणिस्सेस आसवो जीवो।
 कम्मरयविप्पमुक्को गयजोगी केवली होदि।।
Gomattasāra, Jivakaṇḍa, Gāthā, 65

4 *Tattvārthasūtra*, 6-1

5 *Ibid* 6-2

6 See *Karmagranth*, Vol II, p 26

(B) Four kinds of the yoga of speech

- | | |
|---------------------------|--------------------------|
| (1) Satyavacana yoga | (2) Asatyavacana yoga |
| (3) Misravacana yoga, and | (4) Vyavahāravacana yoga |

(C) Seven kinds of the yoga of Body

- | | |
|-----------------------|----------------------------|
| (1) Audārikakāya yoga | (2) Audārikamisra Kāyayoga |
| (3) Vakryakay yoga | (4) Vankryamisrakāya yoga |
| (5) Āhārikakāya yoga | (6) Ahārikamisrakāya yoga, |
| (7) Kamanakāya yoga | |

So, there are fifteen kinds of yoga including all Both guṇasthāna and yoga have got close relationship to each other. It is because one or other yoga is found in each jīva from these yogas. Thus the base of yoga is the base of Ātma guṇasthāna also. Thus, it is natural to say that there certainly exist one or other yoga and some or other guṇasthāna according to senses. It can also be stated here that the soul gets full enlightenment is the fourteenth guṇasthāna and becomes siddha attaining the pad of Bāddha.

There becomes only one guṇasthāna in a jīva at a time but the number of yogas goes to fifteen.

Crossing the ŚreṇTs from Sixth to Thirteenth Guṇasthāna

The sixth guṇasthān is 'Apramattsanyata'. The sādḥaka observes here five great vratas like non-violence etc. and makes his bhavas (emotion) from pure to purer. Though the pre-control is done here due to lack of pratyākhyānāvarāṇa kaṣāya which deters the will power yet it is called pramattsanyata because of rising of inadvertence caused by the passions like sanjḡawala¹. The sādḥaka having reached here at the supreme stage of guṇasthāna becomes the bearer of fourteen pūrvas, he at the same time receives āhara kalābdha too².

The only difference that lies between the sixth guṇasthāna and the seventh one is that there is likely to be the doṣa of aticāra because of the presence of pramāda in the sixth guṇasthāna whereas there remains no trace of pramāda in the seventh guṇasthān. So, it is called Apramattasanyat. Both of these guṇasthānas do not occur

1 See Ibid, p 27

2 Karmagrantha, Vol II, p 28

at a time only, but they are movable like speedometre i.e. sometime it comes from seventh to sixth *guṇasthāna* and sometimes from sixth to seventh respectively¹

The time span of *Apramattasanyata guṇasthāna* becomes one time from *jaghanya* to *utārṣa antaramuhūrta*. Thereafter, *apramatta* ascetic either reaches to *upāsama kṣapaka śreṇī* the eight *guṇasthāna* or remains at the sixth *guṇasthāna*.² The *sādhaka* who reaches to *upāsama* or *kṣapaka śreṇī* after getting specially purified from the seventh *guṇasthāna*, is called *Apūrvakarana* or *Nivṛtti Bādara*, the eighth *guṇasthāna*, because the *Apramatta sādhaka* here gets relieved from the passions like *Avantamubandhī apratyakhyana* *pratyakhyana* *avarana* and *saṃjavalan krodha*, ego illusion and avarice.

Though the *śreṇīs* of *upāsama* and *kṣapaka* start at the ninth *guṇasthāna* yet their foundation is made at the eighth *guṇasthāna* of *nivṛtti bādara*.

The ninth *guṇasthāna* is *Anivṛtibādara*. It makes the rise of coarse passions because it has as many results as the time. In one time there is only one result. So there happens inequanimity in different times and there happens equanimity in the results at a particular time. These effects lead to obliteration of karmas.

The *sādhaka* experiences in this *guṇasthāna* the *sūkṣṇakasāya* and *sūkṣmalobha* of *saṃjavalalobha*. One who penetrates through

1 णणिवट्टति तहाविय परिणामेहि मिहोजेहि ।

होति अणियट्टिणो ते, पडिसमय जेस्सिमकपरिणामा ।

विमलयरझाणहुयवहमिहाहिणिदडकम्मवणा ।।

omattasāra Jīvakāṇḍa 56-57 and cf *Karmagrantha* Vol. I p. 33

2 अणुलोहवेदतो जीवो उवसामणो व खवणो वा ।

सो मुहमसापराओ जहखादेपूणओ किञ्चि ।।

Gomattasāra Jīvakāṇḍa (āthā 60) and cf *Karmatratana* Vol. I p. 34

3 कदफल जुदजल वा सरए सरवाणिय स णिम्मलय ।

सयलोवसतमोहो उवसतकसायओ होदि ।। *Gomattasāra Jīvakāṇḍa*

it nearer to yathākhyātacāritra no matter he belongs to upasama
sreṇī of kṣapaka sreṇī

The pure effects of the sādḥaka derived from overcoming all the mohanīya karmas is called upasanta kaṣaya i.e. eleventh guṇasthāna. It is like that of pouring nirmala into the waterful of muds when the mud is got instead the bottom and the water becomes purely white or like the water of a pond in Autumn season that looks purely white. Similarly under this guṇasthāna the mud of the mohaniya karma is got subdued by the rise of cognition. So it is named Upasāntakaṣāya Vitarāga chadmastta ¹

When the sādḥaka is able to obliterate the sūksmaakṣāyas by his sādhanā then he enters into the twelfth guṇasthana i.e. kṣīṇa kaṣāyas². As soon as the sādḥaka gets all the passions destroyed, he destroys the four hat karmas as well, then, he reaches to the thirteenth Guṇasthāna of Sayogakevali ³ and gets rid of the cycle of birth and death in the world for ever. It is his Nirvāṇa and mokṣa.

1 Gomattasāra, Jīvakandā, Gāthā 62 and
Karmagrathā Vol I pp 39-40

2 Ibid Gāthā 63-64 and Ibid p 40, Jainatattvakalikā p 202

3 Ibid Gāthā 61 and cf Karmagranthā Vol II p 36

CHAPTER FIVE

YOGABINDU AND ANALYSING THE TATTVA

In pursuit of the identity of soul it is understood that the eternal soul (ātman) is also Sarīra (body) which is like a chariot. The ātman is like a charioteer that carries the very chariot of the body.¹ The ātman dwells in the cave of the very self of the soul (Prāṇa).² The self (Prāṇa) rests on the ātman corresponding to that of an individual's reflection. The self (Prāṇa) is the root of the world,³ and it is the God of the gods.⁴ Ātman is known as Prajñā and Prajñāna,⁵ and even as Vijnana (consciousness).⁷

The thinkers of the vedas have admitted that the Atman is imbued with pleasure,⁸ while we observe the continuity of modifications in their concepts and thoughts. They concluded that the soul (Ātman) is effulgent one which recognises the inner call of the self.⁹ That is the perceiver, the listener and the knower.¹⁰ The Atman is like the beaming light of the which is pervaded itself by this light.¹¹

Besides the vedic philosophers have recognised the ātman (soul) the one that never gets old, that is immortal, imperishable, divine, not-exhausting, eternal, definite and perennial.¹²

1 *Chāndogyaopaniṣad kā sāra* History of Indian Philosophy
vol 2 p 131

2 *Kenopaniṣad* 1.46

3 *Praśanopaniṣad* 3.3

4 *Chāṅgyopaniṣad*, 3.15

5 *Bṛhadāranyaka Upaniṣad* 1.5.22-23

6 *Āitareya Upaniṣad* 3.3

7 *Ibid* 3.2

8 *Īśātriya Upaniṣad* 2.5

9 *Bṛhadāranyak upaniṣada* 3.7.22 & 4.5.13

10 *Ibid* 3.7.23 & 3.8.11

11 *Maitreyopaniṣad* 3.16.21

12 *Kathopaniṣad* 3.2 *Bṛhadāranyaka*, 4.4.20 *Svetāśvatarā* 1.9 etc

Lord Buddha analysed the human personality with an aggregate of five groups (skandhas) i.e. rūpa (material form of body), Vedanā (feeling), samysñā (exception), samsakāra (volitional forces), vijñāna (consciousness). The thought that there exists no permanent entity which can be identified as self¹ and he termed it anitya (impermanence) and anāma (not-self).

The Buddha have considered the material form of the body to have been produced, hence it is to be restrained². So, there is no entity of the ātman (soul) that is beginningless and eternal. Buddha believed in the entity of citta in the very beginning which produced another substance that neither corresponds it nor differs from it but it is in the channel. To sum up what he taught is that birth, decay and death take place due to certain reasons and they are not the form of some permanent ātman.

Despite the facts that Buddhists accept the existence of Birth, Decay and Death, they do not regard their permanence³. The inference is that Buddhist philosophers neither accept the Dehātmavāda of cārvāka philosophy nor the upanishadic concept of ātman, which is eternal, permanent and perennial.

(a) The Concept of Ātman in Jaina Philosophy

The metaphysics is dualistic. It considers two major substances Jīva (ātman or soul or self) and Ajīva (Not-self). The Ajīva is a material object while Jīva is sentient one. It is known as ātman also in Jainism with several other words like Jīva, chetna (cheta) and Chaitannya.

Jīva (self) is an entity which lived in the past and is continuing in the present and which will certainly live in future too⁴. It is the substance that lived on Prāṇas, lives today and shall continue to live.

1 Samyuktanikāya 12/70 & 32-37 Dīrghanikāya, Mahāśāstra Sutta 15, & Vinayapīṭaka, Mahābhagga, 1/6/38-46

2 यकिचि समुदय धम्म सख त निरोधम्म। Mahābhagga 1/6/29
सखे सङ्गारा अनिच्चा दुक्ख, अनन्ता।।Angutar Nikāya Tikanīpāta, 134

3 Samyuttanikāya, 12/36, Angūttara Nikāya 3, visuddhimagga, 17/161-74

4 जीव प्राणधारणे अजीवन् जीवन्ति जीविष्यन्ति आयुर्योगेनेति निरुक्तवशाद् जीवा । जीवन्ति जीविष्यन्ति जीवितपूर्वा वा जीव ।

Praśamaratī, vol 2, p 1

There are two types of Prāṇas-Dravya Prāṇa and Bhāva Prāṇa. The Dravya Prāṇas are bala (the channels of activities), indriya (senses), āyu (live-duration), and śvāsochchvās (respiration). Jñānōpayaṅga and Darsanōpayaṅga are understood Bhāvaprāṇas.¹

In Jain metaphysics the characteristics of Jīva is Upayoga (consciousness).²

The self is embodied with multi-faceted power, of more eminence are Jñāna śakti, Vīrya śakti and samkalpa śakti.³ On the other hand it is termed Upayoga (consciousness)- द्रव्य कषाययोगादुपयोगो ज्ञानदर्शने चेति।⁴ The Jīva (self) is beginningless, imperishable and undecaying. Because of drevyārthikanaya, the self never transforms and remains as ever in the three kals (times, but it gets transformed in different ways due to paryayarthikanaya, so it is impermanent. The gold remains gold even after it is used for making crown, ear-ring, etc. there is only the change of names. Similarly, the human soul (self) changes its name while it is transmigrating to eighty four lakh yonis and passing through four gatis. The substance of gold i.e. Jīva remains however ineffective.⁵

The self (Ātman) is devoid of speech, form, smell and touch, and hence it is abstract.⁶ The senses and mind are unable to know it due to its abstractness.⁷ So it is transcendental.

The Acts of Soul

According to the Jain metaphysics the pleasures and sorrows

- 1 पाणेहि चदुहि जीवदि जीवस्सदि जो हु जीविदो पुण्व।
सो जीवो, पाणा पुण बलमिदियमाऊ-उस्सासो।। Pañāctikāya, Gāthā 30
- 2 जीवो उवओगलक्खणो। Uttarādhyāyaṇ 28 10 and
उपयोगो जीवस्य लक्षणम्।। Tattvārthasūtra 2 8
सामान्य खलु लक्षणमुपयोगो भवति सर्वजीवानाम्।।
Praśamaratī vol 2, 41 194
- 3 नाण च दसण चैव चरित्त च तवो तथा।
वीरिय उवयोगो य एय जीवस्स लक्खण।। Uttarādhyāyaṇ 28 11
- 4 See Praśamaratī, vol 2 41 199
- 5 See Jainattvakaṇikā Ātmaśāstra p 119
- 6 See Ācārāṅgasūtra, Sūtra.skandha 1 chap 5, 3,6 Sūtra 593-69
- 7 नो इन्द्रियगोचरोऽप्युक्त भावविय होइ निच्च। Uttarādhyāyaṇa, 14 19

ups and downs, the rich and poor and several other peculiarities in this world are caused by the human soul itself. The soul has to account for the karmas of pre-birth. The abstract soul has to get embodied in the material form¹ due to the Karma-bandhas and undergoes the joys and miseries. The very soul itself engulfed with Karma-bandhana assumes the task of vaitarani river (i.e. the river supposed to swim across after death) and Kūṭasālmālī tree (i.e. the tree that produces pain in the hell). The same soul is the Kamadhenu cow (the desire-yielding cow) and the Nandan forest.²

Thus, the Jaina philosophy is rich with so much of concret and detail literature of the doctrine of karma. The availability of rich literature on doctrine stands testimony to it.³ In *Sūtrakṛāṅgasūtra* it is stated that the Jīva reaps as it sows in the pre-birth.⁴

Besides this there is no other power that can bestow pain or pleasure to human being. It is due to the karmas that the soul has to undergo the suffering of transmigration into different yonis.⁵ The human self (Jīva) makes round of the entire world by transmigrating to diverse yonis (births) according to the execution of diverse karmas.⁶

1 (क) कम्मणा उवाही जायइ। *Ācārāṅgasūtra*, 131

(ख) एको दरिद्रो एकोहि श्रीमानिति च कर्मण। *Pañcādhyāyī*, 250

(ग) कम्मओ ण मन्ते। जीवे नो अकम्मओ विमुक्तिभाव परिणमई।।
Bhagavatīśūtra 12-120

(घ) अप्पा कत्ता विकत्ता य दुहाण य सुहाग य।

अप्पामित्तम मित्त च दुप्पट्ठिदय सुप्पट्ठिओ।। *Uttarādhyāyana*
20-37

2 अप्पा नई वेयरणी अप्पा मे कूडसामली।

अप्पा कामदुद्य धेणु, अप्पा मे नन्दन वण।। *Ibid*, 20-36

3 *Karmagrantha*, Karma Prakṛti, Pancasangrah, Saptatīkā, Mahā karma, Prakṛtiprabhīta, Śaḍkhandagam etc. are mainly worth seeing

4 ज जारिस पुब्बमकासिकम्म तमेव आगच्छति सपराए।
Sūtrakṛāṅgesūtra, 52-23

5 कम्मसगेहि सम्मूठा दुक्खिया बहुवेयणा।

अमाणुसासु जोणीसु विणिहम्मन्ति पाणिणो।। *Uttarādhyāyana* 3-6

6 समावन्नाण ससारे नाणा गोत्तासु जाइसु।

कम्मानाणा विहा कट्ठु पुठो विस्सभिया पया।। *Ibid*, 3-2

The soul gets embodied according to the pre-birth karmas sometimes god in heaven, sometimes in the hell, sometimes demon in asurayoni, and sometimes birds and beasts¹ The kṣatriyas are constantly overpowered by passions from times immemorial and they are unable to get rid of them The jīva also is similarly engulfed with the Karma-bandhanas and it has been continually transmigrating to different yonis and it never desires for mokṣa² Noosed with the tie of karmas, the soul assumes itself the doer too The causes of its karma-bandhas are attachment (Rāga) and antipathy (dveṣa)³ Attachment and antipathy beget moha which further begets passions So, moha as well as passions have been considered the cause of Karma-bandhas⁴

The Sufferings of the Soul

The soul has to suffer for its karmas (deeds) like the thief who breaks into the house of a person gets caught and bears the punishment for the wrong acts Similarly the jīva (soul) also enjoys pleasure and suffers for the karmas (deeds) already accomplished by it It does not get rid of life until all the deeds are accounted for⁵ The fruits of karma are born by the soul alone because the karma follows the doer of it⁶ Therefore, it can be asserted on the basis of these facts that the soul alone undergoes the the fruits of karma The upanishads comprehend the soul (Jīva) the doer (of action) and the bearer of the fruits of the action done but the Brahmar (Supreme soul) is devoid of such actions The Jainas hold that the soul (Jīva or Ātman) is materially the bearer of the fruits of actions but contrary to it from immaterialistic view the soul has nothing to do with actions or its fruits⁷ (The Jainis determines some substance from the two view-

1 एगया देवलाएसु नरएसु वि एगया।

एगया आसुर काय आहाकम्मेहि गच्छई।। Ibid, 33

2 Uttarādhyāyanasūtra 32

3 रागो य दोसो वियकम्बीय। Ibid 327

4 कम्म च मोहप्पभव वयन्ति। Ibid

5 तेणे जहा सधिमुहे गहीए सकम्मुणा किच्चइ पावकारी।

एव एया पेच्च इह च लोए कडाण कम्माण न मोक्ख आथि।।

Uttarādhyāna 43

6 एको सय पच्चणु होई दु ख कत्तारमेव अणुजाइ कम्म।। Ibid 1323

7 परमप्पाणमकुव्व अप्पाण पिय पर अकुव्वनो।

सोणाणमओ जीवो कम्मणमकारओ होदि।। Samayasara, G 93

points of national and immaterial substances i.e. Vyawahāranaya¹ and niscayanaya. From the viewpoint of the former, the soul is the doer of actions, because Vyavahāra manifests the action of the soul. But in vyawahāra, the soul is comprehended the doer of action till it is enveloped with passions and activities (Yoga). It becomes under the action when it is liberated from passions and actions.

The Real Self (ātman) or the True Soul

The soul that recognizes the nine Tattvas and relies on them is known as Tattvajña (the real self) soul. It considers Buddh² and Samyakdṛṣṭi in Jainism. It is also known as Jñānātmā³. It is Bodhisattva of Buddhism. There is no factual difference between Samyakdṛṣṭi and Bodhisattva.

The Bodhisattva or Samyakdṛṣṭi are equally consisted of the virtues like interest in doing good to others, wise devotion in deeds, discretion in the pursuit of religious paths, sublimity of concept, kindness and affectionate qualities⁴. Samyakdarśana and Budhī are alike. The person endowed with Budhī only can become Bodhisattva. He follows the path of goodness. This is called sam yakdṛṣṭi⁵. Both of them are synonymous.

The noble person imbued with the qualities of benevolence, interest in altruistic deeds, virtuous, talented, progressive on the path of development and spiritualistic, endeavours to go ahead⁶. Replete with the great budhī and having targeted mokṣa for becoming Tīrthāṅkara, such person is Bodhisattva⁷. The samyakdṛṣṭi also corresponds the same Bodhisattva.

Samyakattva can be accomplished without good conduct but knowledge and good conduct can never be accomplished without

1 बुद्धे परिनिवृद्धे चरे। *Uttarādhyayana* 10-36

2 बुद्धे परिनिवृद्धे चरे। *Uttarādhyayana*, 10-36

3 ज्ञानसम्यग्दृष्टेर्दर्शनमथ भवति सर्वजीवानाम्।

चारित्र्य विरतानां तु सर्वससाररिणा वीर्यम्॥ *Prasamarati*, Part 2, §1 2-1

4 परार्थरसिकोधीमान् मार्गगामी महाशयः।

गुणरागी तथेत्यादि सर्वं तुल्यं द्वयोरपि॥ *Yogabindu*, §1 272

5 *Ibid*, §1 273

6 *Ibid*, §1 287

7 *Ibid*, §1 274

Samyakattva ¹ It was due to this reason that the Ācārya has for the first emphasised on samyaktarsana while describing the path of mokṣa ²

The Omniscient Soul

The Jainism has used the word kevalin for omniscient Who is kevalin or omniscient? When the sādhaḥ succeeds in subduing ³ the obscurations caused by karma (ie Knowledge-obscuring perception-obscuring, faculty-obscuring, good action-obscuring, etc) and reaches the 12th step i.e kṣīṇamohagunasthāna and becomes eternal, unique, unresponded, omniscient and perceives the present, past and future substances, he is termed Kevalin ⁴

The Kevalin perceives the transcendental substances of the cosmos and having been authorised for preaching, they devote themselves there ⁵ Such sādhaḥ who are devoid of moha (mtrigue) and pride, and are Vītarāgis and Anāśravī, attain the eternal bliss of Nirvāṇa after acquiring Kevalajñāna ⁶

The same is the form of the consciousness soul it is not bereft of knowledge So the omniscience is in both of the the cases before and after the state of liberation It is the nature of the soul to be envisioned in its own form or to be stable ⁷ According to the Yogadarśana the absorption of aim less attributes with their cause after accomplishing the human deeds and the mingling of Cittaśakti with itself is called kaivalya and it can be attained by the most refined knowledge ⁸

1 नास्ति चरित सम्मत्तविहण दसणे उ भइयव्व ।

सम्मत्तचरिताइ जुगर्व पुव्व न सम्पत्त ।। *Uttarādhayayan* 28 29

नादसणिस्स नाण नाणेण विना न हुन्ति चरणगुणा ।।

अगुणिस्स नस्ति मोक्खो नस्ति अमोखस्स निव्वाण ।। *Ibid* , 28 30

2 सम्यक्दर्शनज्ञानचारित्राणिमोक्ष मार्ग । *Tattvārthasūtra* 1 1

3 छद्मस्थवीतराग काल सोडन्नर्मुहूर्तमथ भूत्वा ।

युगपदविविधवरणान्तरायकर्मक्षयभावाय ।। *Prasāmarati*, vol II, śl 268

4 *Ibid* 269-70 and cf

मोहक्षयाज्ज्ञानदर्शनावरणान्तरायक्षयाच्च केवलम् । *Tattvārthasūtra*, 10 1

5 *Yogabindu*, śl 425

6 *Uttarādhyaṇasūtra* 35 21

7 *Yogabindu*, śl 428

8 पूरुषार्थशून्याना गुणाना प्रतिप्रसवकैवत्य ।

स्वरूपप्रतिष्ठा या चितिशक्तेरिति ।। *Yogadarśana*, 4 34 and

विवेकख्यातिरविप्लवा हानोपाय । *Ibid* 3 26

The attainment of Kevaljñāna and the state of kevalin takes place without any kindrance in Jainism when the sādḥaka reaches the second stage of the eight steps i.e. Nivṛtha bādara upaśamāka Kṣapaka guṇasthāna where he (the sādḥaka) gets destroyed his four fatal karmic obscurations in the kṣapaka category and attains sanyāsayoga¹

(B) The Soul and the Karma

The word karma is generally used for different deeds acts, or conducts of the people. It is applied for the usual acts like eating or drinking as well. The Nyāya thinkers have used the word in the sense of utkṣepaṇa, avakṣepaṇa and the like symbolic words.

The spiritual thinkers comprehend the religious deeds as karma like fasts etc., to the mīmāṃsakas it is yojña, yoga etc. and for the smṛtikāras, it is the four āśramas and the deeds of the four varṇas that is termed karma. Some philosophers opine that the rites, āsaya the imperceptible and the passions are the karma.²

In Jaina thought, the theory of karma is the pivotal point and it is consistently psychological too. The soul is initiated into karma when affected by the particles of karma like delusion (mithyātva), want of control (avirati), inadvertence (pramāda), passions (kaṣāyas) and vibration (yoga) and the karma is the a complexus of very fine matter that enters into the soul (the ātmapredaśas).³

The Eight Main Karmas (Aṣṭamūla Karmas)

There are eight major karmas. Knowledge-obscuring (Jñānāvaraṇa), perception-obscuring (darśanāvaraṇa, Vedanīya, mohanīya, āyu, nāme, gotra and antarāy⁴). The karmas which obscure knowledge and perception are respectively known jñānāvaraṇa and darśanāvaraṇa. Vedanīya is one that causes us feel either the

1 द्वितीयाऽपूर्वकरणे मुख्योऽयमुपजायते।

केवलश्रीस्ततश्चास्य नि सपत्नासदोदया॥ *Yogaśrīṣamuccaya*, śl 177

2 See *Jamtattvakalika*, p 155

3 कीरइजिएण हे उहिं, जेण तो भण्णए कम्म।

Karmagrantha, vol I, Gāthā 1

4 नाणस्सावरणिज्ज दसणावरणं तहा।

वेयाणिज्जं तहा मोह आसकम्म वहेव य।।

नामकम्म च गोय च अन्तराय तहेव य।

एवमेयाइ कम्माइ अट्ठेव उसमासवो॥ *Uttarādhyaṇsūtra*, 33,3-4

sweetness of worldly pleasures or the bitterness of misery Due to mohanīya karmas the soul is bemoused of all its faculties Āyu is that determines the time of the jīva (soul) in different births (Yonis) The name karma ascertains the peculiar body of the soul with its general and special qualities The gotra determines the caste family and the social stratum and antarya karmās is that which causes hindrances in the performance of good action like alms, etc ¹

Though the karma is non-sentient and abstract matter i.e. Karmapaudgalam, yet it becomes sentient when mingles with soul like a bicycle

The Relationship of Material Karma to Immaterial Soul

The material particles of karma are related to the immaterial nature of soul like a material ghata is to 'sky' but the soul is not merely immaterial in nature As the touch of with iron fire transforms it into fire, similarly the soul and the karma are together in this world from times immemorial so the soul is bound to act according to karma and hence is material in that context

Thus it is obviously observed that there is no hindrance in the relationship of the immaterial soul with material karma The theory of Anekāntavāda of Jain metaphysics declares the worldly soul as citta material and immaterial in nature So it is natural that the soul is overpowered by material particles of karma

1 See *Jainatattvakalikā* p 165

2 मुत्तस्सामतिमत्ता जीवेण कथं हवेज्ज सबधो ।
सोम्मधस्स व णभासा जद्य वा दव्वस्स किरियाए ।।

Ganadharavāde Gāthā 1635

3 मुत्तेणामुत्तिमतो उवद्याताणुग्गहा कथं होज्ज ।

जद्यविष्णाणादीण मदिरापाणोसघादीहि ।।*Ganadharavāde, Gāthā* 1637-38cf

जीवपरिपाकहेड कम्मता योग्गलापरिणमेति ।

योग्गलकम्मनिमित्त जीवो वि तहेव परिणमई ।।*Pravacansāravṛtti*, 455

जम्हाकम्मस्स फल विसय फासेहि भुजदेणियय ।

जीवे सुख दुक्ख तम्हा कम्माणि मुत्ताणि ।।

मुतोकासदिमुत्त मुतो मुत्तेण बन्धमणुहवदि ।

जीवो मुतोविरहिदोणहिदत तेहि उग्गददि ।।*Pañcāstikāga Gāthā* 141-42

The Relationship of Soul and Karma as their Eternel Existence

The Jaina philosophers maintain that the association of Karma with soul is from times immemorial. The inflow of karma is eternal and the worldly soul is bound with its particles since the very beginning. The karma is related with body like that of seed and its sprouts, and similar is the relationship of soul with karma. As is the cause and effect, so is their genesis.¹ The Jaina philosophy presents the example of egg and *balākā* in this context. The association of egg and *balākā* is beginningless as the egg begets *balākā* and *balākā* begets egg.² The association of soul and karma is also admitted beginningless in the likewise way.³

The association of soul with karma is beginningless and limited because of the fact that their origin is unknown but they get separated. The soul is capable of subduing the sublime power of knowledge acquired by austerity, penance, renunciation, *vairājñā* control (*sañyama*) knowledge perception and conduct,⁴ or the power of soul is able to suppress the power of karma. If the victory of the power of soul is not established over the power of karma, the *sādhana* with austerity, penance and renunciation loses its value.

The Doings and Undoings of Karma

The soul is helpless to act karma. The impact of wine is unknown in a battle until it is drunk. So the karma has nothing to do or undo. It is the soul that acts or rests.

(C) The Karma and the Leśyā

Leśyā is an important concept of Jaina doctrine of karma. The visible creatures of the cosmos are endowed with different colours and conducts. This variance is caused due to the variety of karmas.

- 1 देसस्सा श्वागोधेष्पत्तिं षसोत्थिणणुविरुद्धमित्ति ।
सव्वाभावे विणसो द्येष्पत्तिं किं खरत्तिसाणस्य ॥
Ganadharavāda, Gāthā 1639
- 2 जहय अण्डप्पभवा यलागा, अण्डबलागप्पभवजहाय ॥
Uttarādhyāna chap 32-6
- 3 यथाऽनादि सजीवात्मा यथाऽनादिश्च पुद्गल ।
द्वयो बन्धोऽप्यनादि स्यात् सम्बन्धो जीवकर्मणो ॥ *Pañcādhyāyī* 2 35
- 4 खवितापुक्कम्माइ सजमेण तवेण य ।
सन्दुक्खपहीणट्ठा पक्कमेति महेषिणो ॥ *Uttarādhyāyana*, 25 45

The different peculiarities of karma is not merely recognised by Jaina monks¹ but the Hindu scriptures² have also discussed this peculiarity caused by *leśyā* (colouration)

Ātmapariṇāmī Leśyā of the Karma

With the thinking tendency of the creature, it is tainted accordingly and attracts pudgala. The swift waves in the mental thinking get associated with pudgala, so the aggregated ideas take the form of pudgala. It is like the Sphatikamani which is a bright shining substance but an object of different colour when put beside it gets coloured in the same hue of the mani (jewel). The soul is similarly whitish and clean. It assumes the colour of the karmas. So *leśyā* is Ātmapariṇāmī according to karmas.

Although *ley* brings good and bad effects both due to the sticking of karmas, yet the ācāryas have derived varied meanings of it like Addhyavaśāya³, the virtue of conscience,⁴ dazzling⁵ like⁶, jyoti⁷ rays⁸ beauty of the deha (body)⁹, the burns of fire¹⁰ pleasure and colours,¹¹ Some modern scholars define *leśyā* as a mental instinct conception or wave¹². The word *leśya* is derived from the root 'lis', with suffix 'yat' and 'tāp', which means to go, to crouch to believe¹³ and to hold etc.

The substance by which the soul gets tainted with karmas is called *leśyā*- लिश्यतोऽलिष्यते कर्मणा आत्मा अनयेति *leśyā*¹⁴. The ācāryas

1 Abhidharmakośa, I 59-60 and commentary on it

2 षडजीववर्णा परम प्रमाण कृष्ण धूम्रो नील यथास्वमध्यम्।
रक्त पुन सद्दयतर सुख तु हरिद्रवर्णं सुसुखं च शुक्लम्॥

Mahābhārata Shanti Parvan 280-33

3 See Abhidhāna Rajendra p 674

4 Ibid

5 See Paṭasaddamahannavo, p 905

6 Ibid

7 Samskrta Sabdārtha Kaustubha p 967

8 Paṭasaddamahannavo, 905

9 Ibid

10 Ibid 729

11 Bhagavatīśūtra 14-9 10 12

12 Ibid

13 Jaina Dharma, Muni Sushil Kumar, p 122

14 McDonell Samskrta Angareji kosha

have expounded that the effect of vibrations of activity is termed *leśyā* ¹ They maintain that the effect of soul caused by the touch of black and blue substances is recognised *leśyā* ² The soul is tainted or identified with merit (*punya*) and demerit (*pāpa*) and this tainting is known as *leśyā* ³ Ācārya Nemachandra Chakravartī in *Gomattasāra* considers *leśyā* the tendency of mind, speech and body tainted with emanating passions ⁴ Thus *leśyā* is only the tendency of passions mixed with vibrations of activity

Leśyā has no order It is perennial *bhāva* *Leśyā* is present from immemorial time and shall remain even in future Like that of *lokāloka*, *Itkāntālokaśṛṣṭi* and *bhāva leśyā* ⁵ like *sleśa* its divided into three parts *varṇa bandha*, *karma bandha* and *sthiti bandha* ⁶ In *varṇa bheda* (colouration) it is of six *varṇas* (colours) black, blue grey, red, yellow, and white ⁷ The black, blue and grey the first three are described unholy and unchaste whereas the remaining three red, yellow and white are holy and chaste *leśyās* ⁸ According to their colours they are categorised as six types of *leśyās*, as, *Kṛṣṇa*, *nīla*, *Kāpota*, *tejas*, *padma* and *sukla* their respective colours being black,

- 1 Monier Williams, *Sanskrit English Dictionary*
- 2 *Prasamaratī*, Vol 1, Appendix, p 225 and See *Sthānāṅgasūtra* 75 and Commentary on it
- 3 योग परिणामोलेश्या। *Sthānāṅgasūtra*, , 151 Commentary and see *Bhagwadgītā* 1.2, 18 and commentary
- 4 कृष्णादिद्रव्यसान्निध्यजनितो जीवपरिणामो लेश्या।
Bhagwadgītā, 12-3-5
आत्मन सम्बन्धनी कर्मणो योग्यलेश्याकृष्णादिकर्मणी वा लेश्या।
Ibid, 14 9 1 and commentary
- 5 लिप्पइ अप्पो कीरइ एदीए गिय अपुण्णपुण्ण च।
Gomattasāra, Jīva Kāṇḍa, Gāthā 489
- 6 जोगपउत्तीलेस्सा कसायउदयाणु रजिया होई। *Ibid*, Gāthā, 490 and see
कृष्णायोदयतो योगप्रवृत्तिरूप दर्शिता।
लेस्या जीवस्सकृष्णादि- ॥ *Tattvārthaslokavārtika* 2,6,11,
कषायोदयरजिता योगप्रवृत्तिर्लेश्या ॥ *Tattvārthavārtika*, 2,6,8
and see *Tattvārthavṛtti* 2-6 and commentary on it
- 7 द्विविधालेश्या द्रव्यलेष्या भावलेश्याभेदात् ॥ *Tattvārthavṛtti*, 2 6
- 8 श्लेष इव वर्णबन्धस्य कर्मबन्धस्थिति त्रिविधस्त्रय ।
Sthānāṅgasūtra, 1 51 and commentary on it

blue, grey, red, yellow and white¹ The Jainism describes two types of leśyās dravyaleśyā and bhāvaleśyā Dravy-leśyā is produced by the effect of pudgala on body (nāma-karma)² This Ajiva matter is the anantapradesi and aśītasparosi pudgala It is of innumerable categories and has infinite dravyārthika and prādesika sthānas It is of dualistic nature and sometimes causes effects on body and sometimes not Dyavyaleśyā is sizeless It is the relation between karma and soul The first three of them are unholy and the latter three are holy leśyās The leśyās are cold and gloomy, their touch is hot and delicate their colour is impure and pure and they are the minutest substances with passions They are to be attained by senses and they transcend the nine karmas as of pudgala and the bondage of pāpa and puṇya known as dravya leśyā³ This does not get absorbed in the āmabhāvas It a material substance constituted of minute particles of matter It happens to be the cause or effect of our mental sensations and the karmas produced by them

The state of soul (Jīva) gets motivated by the rising of mohanīva karma (deluding karma) ksayaopaśama upaśama and ksaya and it is known as bhāvaleśyā⁴ The bhāvaleśyā mixed with yoga (activity) and passions is considered audāika⁵ This sort of leśyā is devoid of colour, smell intensity of fruition and touch⁶ Bhāvaleśyā is Agurulaghu and with innumerable samsthānas and jivodayaniṣpanna⁷ It is the adhyavaśāya (definiteness) of soul or the devotion of conscience The leśyā causes sugatī and durgatī So leśyās are more important than bhāvas

(1) Kṛṣṇa-leśyā

The kṛṣṇa-leśyā is found dominating such persons who are entangled by the aśravas and have lost control over senses cruel,

1 Uttarādhyayasūtra, Gāthā 56-57

2 Ibid, Ga 4-9

3 साषडविधा कृष्णलेष्या नीललेष्या कापोतलेष्या तेजोलेष्या पद्मलेष्या शुक्ललेष्या । Tattvārthavartu, 2-6 and Uttarādhyayanāsūtra 34-3

4 See Tattvārth. ivārtika, 2-6

5 See (Wathia) Leśyā Kōśa

6 Ibid

7 Tattvārthavartika 2-6

भावलेष्या कषायोदयरञ्जिता योगप्रवृत्तिरिति कृत्वा औदापि कील्युच्यते ।

dastardly and unable in winning over the senses ¹ Kṛṣṇa-leśyā by colour is extremely black like añjāna ² As for taste, smell and touch, it becomes very bitter with foul smell and harsh ³ Its jaghanya duration is one Antarmuhūrta and maximum duration thirty koti-koti sāgaropamāḥ

(2) Nīla-Leśyā

The person having Nīla-leśyā is obstinate, jealousy, cheat, shameless, passionate, lazy, and fond of tasty eatables ⁴ It is delicate and of the colour like Vaidūryamaṇi Very bitter in taste and simulates Kṛṣṇa-leśyā in smell and touch Its jaghanya duration is Antarmuhūrta and maximum duration is ten sāgaropamāḥ

(3) Kāpota-leśyā

The bearer of kāpota-leśyā is harsh in speech wrong-doer, cheat, asahrdaya, conceals his faults, deluding, betrays secrets, thief, and becomes envious to himself ⁵ It is sour in taste and its colour is blackish mixed with red In taste, smell and touch, it resembles the preceding one Its jaghanya duration is Antarmuhūrta greater is anśamikhya part of pallyopamā and maximum duration is three sāgaropamāḥ ⁶

(4) Teja-leśyā

It is of such persons who are humble, unintriguing, serious, having control over senses, engaged in study and penance simple looking, afraid of sin-doing and of auspicious-willing nature Its colour is red like the flames of a lamp It tastes sweet like a ripe mango, smells good and has delicate touch

5 Padma-leśyā

A person of pleasant mood and having little tota of passions (anger, pride, cheat and avarice) has overcome the senses, talks little

1 भावलेस्स पदुच्च अवण्णा अरसा, अगधा, अफासा, एव जाव सुवकलेस्सा ।
Bhagwati-sūtra 12 3 5

2 Leśyā kava

3 Uttarādhyayana-sūtra, 34-21-22

4 Ibid 34 1-4

5 Ibid 34-18

6 Ibid , 34-24

and who is yogī, is the bearer of padma-leśyā. Its jaghanya duration is thirty-three sāgaropamās.

6 Sukla- leśyā

The person who does not meditate on absurd things but is sukla-dhyāna-dhāraka, with pacific mind and having control over senses, is sage or Vītarāgī. He is the bearer of śukla-leśyā. It is whitish like conch. It tastes and smells sweet. Its jaghanya duration is Antaramuhūrta, greater duration is muhūrta and maximum duration is thirty-three sāgaropamās. Ācārya Śrutsāgarsuri has explained these leśyās by exemplifying in the following way:

There are six persons willing to eat the mango fruit with their six bhāvas. One of them expresses his desire for uprooting the tree to get mango fruit. The second person desires to cut out the tree and get the mango fruit. The third fellow aspires for cutting merely the branches to acquire the fruit. The fourth person wants to pluck the bunch of the fruits while the fifth one thinks to pluck only the ripen fruits. The last person, the sixth one, believes in 'contentment happiness'. He only has the thought of picking up those fruits which are already lying on the ground. These are the varying bhāvas of the creatures with leśyās like kṛṣṇa, padma, etc.¹

Leśyā in the Heaven and the Hell

The gods often bear the leśyās, yellow padma and shukla. The first four heavens have pīta (yellow) leśyā. From fifth to tenth the three kalphagatās are Padma, and from eleventh to the gods of sanvārthasiddhi there becomes śukla-leśyā. Thus with the uprising the leśyās get brightened.²

Among the hell-dwellers, the leśyā happens to be inauspicious and even more inauspicious. The first and second hells have kāpota-leśyā, the third one, vāluka Prabhā, has kāpota-leśyā and Nīla-leśyā, the fourth Pañka prabhā hell has Nīla-leśyā, the Tama Prabhā has kṛṣṇa-leśyā and the seventh Mahātama prabhā hell has the Prāṇa Kṛṣṇa-leśyā. Though these leśyās change in the antaramuhūrta, but the change takes place merely in the same parts of leśyā where it is mentioned. The hell-dwellers do not change their leśyās.

1. Uttarādhyayan-sūtra, 34.25-26

2. Ibid. 34-36

Leśyā and Dhyāna

In ārtā and raudra-dhyāna, there happens to be three leśyās, Kāpota, nīla and kṛṣṇa. The raudra dhyāni jīva has bright and samkṛṣṭa-paripāṁśu leśyās whereas in ārtā-dhyāna the jīva's leśyā is not that much samkṛṣṭa. In the dharmya and sukla dhyāna, the remaining leśyās take place which are the time of such leśyās. When the jīva becomes Ayogī-kevalin and in the fourteenth guṇasthāna (ladder of spiritual journey) in this stage the activity of all types are stopped and there remains no leśyā at all.

All the guṇasthānas from first to sixth have all the six leśyās. In the seventh guṇasthāna, only the latter three leśyās appear, but from eight to twelfth guṇasthāna there is only sukla leśyā.¹ The leśyā has its existence even in the preceding guṇasthāna to eleventh one though there is total lack of passions, but it exists due to earstwhile prajñāopanayana because the inflow of activities in the preceding guṇasthānas saturated with passions is still continuing. Therefore, the upasānta-kaśāya kṣīṇa-kaśāya and samyoga-kevalin has been mentioned having sukla-leśyā. The Ayoga-kevalin has no such type of activity therefore, there exists no leśyā.²

Thus the leśyā and kaśāya (passion) are closely related, and the (leśyās) signify the auspicious and inauspicious results arising in the mind of the sattva. They originate with sattva and get absorbed with it. The sattva is avowed with such leśyās in rebirth as it desires at the moment of death.

(D) Yoga the Fruit of Yoga > Jnana and Mukti

The yogasādhana leads to the attainment of knowledge par excellence which further leads to deliverance of Mukti (salvation) or nirvāṇa. The right attitude of perception and conduct is essential for attaining the real knowledge and the path of mokṣa. सम्यग्दर्शन चरित्राणि मोक्षमार्ग

A study of this path from Jaina angle henceforth follows.

(1) Samyagdarśana

In the Jaina metaphysics, samyagdarśana is the first step of mokṣa. It has been explained in the *Uttarādhyayanāsūtra* as

1 *Uttarādhyayanāsūtra* 34, 21-32

2 उन्मूलखध साद्यगुच्छा दूणिऊण तहय पडिदादो।

जह एदेसिभावा तहविघ लेस्सा मुणेयव्वा।। *Pañcasamgraha*, 1 192

जीवाजीवाय बन्धो य पुण्य पावासवो तहा ।
 सवरो निज्जरो मोक्खो सन्तेए तहिया नव ।।
 तहियाण तु भावाण सव्वावे उवएसण ।
 भावेण सदहतस्स सम्मन्त वियाहिय ।।¹

Thus, Samyagdasana, according to Lord Jinendra is the hearty devotion for the creation of the nine tattvas like jIva etc

It occurs in the *Pañcādhyāyī* that samyagdarsana is possible in the state of the attributes like *śraddhā*, *prāpti*, *ruṇi* with self experience, otherwise it is known as *lakṣaṇābhāsa*. With the self realization *śraddhā* comes from the preachings of *gurū* or reading the scriptures and it cannot be considered samyagdarsana despite of its correspondance to tattvas.²

According to *Samayasāra* it is what has been stated bereft of all the aspects of all *nayas*. It is known as samyagdarsana and samyagiñāna.³

(2) Samyagiñāna

The cognition of all the substance *guna* and *pariyāya* is *Jñāna* इद्व्याण य गुपाण य पज्जवाण च सव्वेसि नाण नाणीहि देसिय।⁴

It is said in *Pravacanasāra* that knowing is knowledge.⁵

1 See *Tattvārthavārtika*, 4 22, p 237

2 *Bhagwatīśūtra*, 25 7 51-52

3 *Tattvārthavārtika* 2 6 P 109

Tattvārthavṛtti 2 6 p 85

4 *Uttarādhyāyana* 28 14-15 and see

(a) सुत्थय जिणभणिय जीवाजीवादिबहुविह अत्थ हेयाहे

य च तहा जो जाणइ सोहु सुदिट्ठी ।। *Sutrāprābhāra*- Gā thā 5

(b) तत्त्वार्थश्रद्धान सम्यग्यदर्शनम् । जीवाजीवासवबन्धसनरनिर्जराभोक्षास्तत्तम
Tattvārthasūtra 1 2 4

(c) अथवा तत्त्वरुचि सम्यक्त्वम् अशुद्धतरनयसमाश्रयणात् ।
Saṅkhandāgāma, Book I, p 151

5 स्वानुभूति सनाथाश्चत् सन्ति श्रद्धादयो गुणा ।

स्वानुभूति विनाऽऽभासा नाऽर्थाच्छ्रद्धादयो गुण ।

बिनास्वानुभूति तु या श्रद्धाश्रुतमात्रत ।

तत्त्वानुगताऽप्यायाश्चद्धानानुपलब्धित ।।

Pañcādhyāyī *Uttarādhyāyī* 41 5 21

Samyagjñāna is possible by samvagdarśana ¹ From niścayanaya, knowing oneself is samyagjñāna ²

The Jaina philosophy recognises five types of jñāna. It is mati, śruti, avadhī, manahpariyaya and kevala-jñāna.

तत्त्व पचविह नाण, सुय अभिनिबोहिय।
ओहीनाण तइय मणनाण च केवल।।'

Matijñāna (Ordinary Cognition)

It is sense-cognition ⁴ The Ācāryas have done many other divisions of matijñāna. In this respect, the *Tattvārthasūtra* and its commentaries should be consulted for better study. The arthābhimukha miyata cognition is also called Ābhinibodhijñāna ⁵ It is the other name of matijñāna.

Śrutajñāna (Scriptural Knowledge)

It is the knowledge that the soul acquires from our ancient scriptures. It is defined as the knowledge having mati as its cause ⁶. It was divided into two and many other sub-divisions. Though the senses and the mind are the accessories to the attainment of this knowledge, yet the knowledge acquired through words and meanings is śrutajñāna ⁷.

Avadhijñāna (Chairvoyance)

Avadhijñāna is the knowledge of material objects obtained by soul only. Senses and mind has no role in this knowledge. The word Avadhī is also implied as dignity. The dignity of this knowledge lies in fact that all cognitions related with Avadhī are produced direct by the soul. The word 'Arya' denotes 'Adho'. So the avadhijñāna is the capacity of knowing the function of soul to present the external meaning. The soul does not directly appear in this case ⁸. The

1 Samayasāra Gāthā 144

2 Uttarādhyayanāsūtra, chap. 2 84

3 जो जाणादि सो णाण। Pravacanasāra, Gāthā 35

4 नावेण जाणई भावे। Uttarādhyayanāsūtra chap. 28 35 and cf स्वापूर्वार्थव्यवसायात्मक ज्ञान प्रमाण Prameyaratnamālā, Gāthā 1

5 आपरूम कौ जानपनौ सो सम्यग्ज्ञान कला है। Ccāhaccālā, 3 8

6 Uttarādhyayanāsūtra, chap. 28 5

7 तदिन्द्रियाऽनिन्द्रियनिमित्तम्। Tattvārthasūtra, 1 14

8 अत्यभिमुखो नियओ बोहो जो सोमओ अभिनिबोहो।

Praśamaratī vol 2 quoted at p 57

se derivatives have been brought out due to the extension of the subject

Manahparyaya-jñāna

The word Manahparyaya is constituted of the words man par-
avana. It means 'knowing all the functions of mind completely'.
Manahparyaya apprehends the different modes of mind-substance. It
is a direct knowledge of the thoughts of others 'telepathic knowl-
edge of others' minds'. The Buddhists call it Citparivittarkajñāna.

Kevala-jñāna (Omniscience)

This is the type of infinite cognition which is pure, perfect and
extraordinary'. The sādhaḥ acquires it after great penance. On
attainment of this cognition the aspirant is liberated from the worldly
bondage.

It is alone and requires no medium of senses or mind for
deriving cognition. With the attaining of kevalajñāna, the obscuring
karmic veil is totally removed. It is perfect, eternal, knowledge
comprehending all substances and their modifications. It is also the
natural tribute of the soul.¹

Kevalajñāna is of two types.

Bhavārtha Kevalajñāna and Siddha Kevalajñāna. Bhavārtha Kevalajñāna
is further sub-divided into samyogi kevalin and Asamyogi kevalin.²
Among the five cognitions mentioned above, the first two are indirect
and the remaining all the cognitions are direct.³

1 श्रुत मतिपूर्व द्वयनेकद्वयदशभेदम। *Tattvārthasūtra* 1/20

2 शब्दार्थ पर्यायलोचनानुसारी इन्द्रियमनोनिमित्तोडवगम विशेष ।

(*Nandīsūtra Tīkā*) *Praśamaraṭi* Vol 2. Quoted at p 58

3 *Nandīsūtra* Vṛtti p 63

4 पज्जवण पज्जवण पज्जाओ व मणम्मि माणसो वा ।

तस्स व पज्जयापि नाण मणयाज्जव नाण ।।

Praśamaraṭi vol II quoted at p 59

5 केवलमेगयुद्ध सगलमसाहारण अणन्त च

(*Viśeṣaśāstra Bhāṣya*) *Praśamaraṭi* Vol II quoted at p 59

6 अह सव्वदव्वपरिणाम भावनिष्णत्तिकारणमणत्त ।

सासयमप्यडिवाई एगविह केवल नाण ।। *Nandīsūtra* Gāthā 66

Samyakacārītra

The subsidising of the kārmiic particles accumulated for the longer period is Samyakcārītra¹ Ācārya Kund Kund has defined cārītra as the result of soul liberated from the obscurance of moha and kṣobha i.e. darsanamoha and cārītramoha. It is known as religion too. Thus the samyakcārītra is the state of liberation of attachment and envy from samyakadarsana and samyakajñāna²

After Samyakadarsana and samyakajñāna the cārītra becomes samyakacārītra because the perception becomes purified and real after change or modification in it. The attaining of cārītra with ignorance does become samyaka. Hence, cārītra becomes samyaka after samyagjñāna only³

The Jaina Āgamas have divided cārītra into five kinds

- | | |
|--------------------------------------|-----------------------|
| (1) Sāmāyika | (2) Ccedopasthāpanā, |
| (3) Sūksmasamparāya and | (4) Parihāra 1suddhi, |
| (5) Yathākhyāta cārītra ⁴ | |

1 Sāmāyikacārītra

With the cooling down of the result of attachment and envy the mind becomes equilibrium. It is the state of samyakcārītra. After attaining this cārītra the mind has no trace of envy or intrigueness. It is of mainly two types - for the entire life and for some time only. For some time-span i.e. antaramuhūrta or even for longer period which is meant for householder. The sāmāyikacārītra throughout life is meant for the ascetics only.

2 Ccedopasthāpanācārītra

Ccedopasthāpanā has two terms - cceda and upasthāpanā. The

1 आत्मन स्वभाव एतत् केवलज्ञानम्। Prasamarati, vol 2, p 267

2 केवलनाण दुविह पण्णत्त त जहा भवत्थ केवलनाण च सिद्धकेवलनाण च।

भवत्थकेवलनाण दुविह पण्णत्त, त जहा-सजोगिभवत्थ केवलनाण च आयोगिभवत्थ केवलनाण च॥ Nandīsūtra, Sūtra 19

3 त समासओ दुविह पण्णत्त, त जहा पच्चक्ख च परोक्ख। च॥ Nandīsūtra, Sūtra 2

4 एय चयस्तिक्कर चारित्त होई अहिय। Uttarādhyayanāsūtra 28/35

ucceda is used in the sense of ucceda and upasthāpanā means, the stabilising or bearing it. Supposing somebody has taken dīkṣā, later on his attaining the benefit of the knowledge of scriptures, he gets purified again by new dīkṣā. This is known as ccedopasthāpanā cāritra.

3 Sūkṣmasamparāyacāritra

From samparāya, it is implied passions. This is the very state of aspirant where remains even no iota of passion. It is known as Sūkṣmasamparavacāritra.

4 Parihāraśuddhicāritra

The purification of soul done through severe penance for removing the karma-bandha is known as Parihāraśuddhicāritra.

5 Yathākhyātacāritra

The yathākhyāta is obtained after the soul is perfectly purified and the passions like avarice etc. are absolutely washed away from it.

Bandha (Bondage) and its Causes

Bandha is the bondage of soul by the particles of kārmiṇ matter saturated with passion.¹ The soul is non-sentient by nature but it becomes sentient by coming in contact with karma and this process has been going on since times immemorial. The soul (Jiva) absorbs in it from infinite particles of pudgala (matter) only those karmic particles like that of the lamp which burns after soaking the oil there in through the death.² The attachment of pudgala having resulted from karmic ātmapradeśas is called bandhas. The author of *Karmagrantha* suggests that bandha is acquisition of new karmas. Bandha or bondage of the soul by the karma is of four kinds according to its nature (prakṛti), duration (sthiti), essence (anubhava), and content (Pradeśa).³

1 चारित्तं खलु धम्मो धम्मो जो सो समोति णिहिदुत्तो।

मोहक्खोहं विहीणो परिणामो अप्पणो हुं समो॥ *Pravacanasāra*, Ga 7

2 नहि सम्यग्व्यपदेशं चारित्रमज्ञानपूर्वकं लभते।

ज्ञानान्तरमुक्तं चारित्रासाधनं तस्मात्॥ *Puruṣārtha Sādhyaupāya*, sl 38

3 सामाद्वयत्थपदमं छेओवट्ठावणं भवं वीयं।

परिहारविशुद्धीयं सुहुमं तहं सपरायं च॥ *Uttarādhyayanāsūtra*

Cause of Bandha

The Jaina thinkers have observed five causes of bandha mithyātva, avirati, pramāda kaṣāya and yoga.¹ Some philosophers consider only kaṣāya (passion) and yoga (activity) as the cause of bandha. They maintain that mithyātva, avirati and pramāda are constituents of passions. But most of the ācāryas hold all of the five as its cause.

Mithyātva (Delusion) Mithyātva means the false perception and it is contrary to samyakdarśana. The perception of reality into unreality is delusion like a rope is supposed to look like snake.

Avirati (Want of Control) It is to remain entangled with the sin.

Pramāda (Inadvertence) It is leniency in action. It means forgetting the self.

Kaṣāya (Passions) That spoils the merits of soul or increases the mundane world. Kaṣāyas are four: anger, pride, intrigue and avarice.

Yoga (Activity) Yoga is the activities of body, mind and speech.²

Mukti (Nirvāṇa or Mokṣa)

The nirvāṇa occupies very important place in Jainism. It is the sole object of the ascetic. The words mukti, mokṣa and nirvāṇa are synonymous. The word nirvāṇa³ is derived from the root 'Vā' with 'nir' as prefix and 'ka' as suffix and it means liberation from the world and to have the perception of Supreme Soul or the Īsvara or the attainment of eternal bliss. In Jainism the three jewels—samyakadarśana, samyakajñāna and samyagcāritra lead to mokṣa/nirvāṇa.⁴ Besides the *Uttarādhyayansūtra* presents the penance as the cause of mokṣa.⁵ It is the stage of the removal of the karmas in entirety. Buddhists consider it the subsidence of overfondness (rāga). They also call it astāṅgama, virāga and nirodha.

1 सकषायत्वाज्जीव कर्मणो योग्यान् पुद्गलानादत्ते स बन्ध ।

Tattvārthasūtra, 8.2-3

2 अभिनवकम्मगहण बधो । *Karmagrantha*, Vol 2 (1a.3)

3 प्रकृतिस्थित्यनुभावप्रदेशास्तद्विधय । *Tattvārthasūtra* 8.4

4 मिथ्यात्वादर्थविरति प्रमादकषाययोगाबन्धहेतव । *Ibid* 8.1

5 Samghavā, *Tattvārthasūtra* 19.3-194

The death and birth of the aspirant is caused due to passions like envy etc. When the *vikāṛībhāvas* produced by envy etc. get removed from meditation the soul becomes stable in the *svabhāva*. The mingling of soul with the soul itself is *nirvāṇa*. The *mukti* is not attained despite of the acquisition of *kevalajñāna* due to the engagement of soul in activity in thirteenth *guṇasthāna* or in *sūkṣmakṛtvāpratipatti* of *Sukladhyāna*. Thus the *mokṣa* is attained only when the entire activity of the entire obscuring *cāritra* is executed.¹

So, the *mokṣa* is an altogether lapse of world-bondage and its causes. That is the perfect removal of *karmas* by *saṁvara nirjarā* known as *mokṣa*.² The *saṁvara* arrests the inflow of *karmas* into the soul and they are purged off by the process of *nirjarā*. This is the state when the soul relishes infinite pleasure and bliss.

The causes of world-bondage are delusion, inadvertance, want of control, passions and activity of mind, body and speech. It is due to these reasons that the soul loses discretion and gets illused in the world and is intrigued.

The soul attains *kevalajñāna* after the subsidence of *mohanīya* *karma*, knowledge-obscuration, perception-obscuration and *antarāya*.³ This state of *kevalajñāna* is the arhant stage of the soul where the four *ghātin-karmas* like knowledge-obscuration, perception-obscuration and power-obscuration are removed. Even after the activity of mind, body and speech in the form of minute particles of *karma* continues.

Thereafter, the perfect removal of four *aghātin karmas* like *āyu*, *nāma*, *gotra* and *vedniya* is necessitated. When the *sādhaka* reaches the last stage of *sūkladhyanā*, the *kāya-yoga* i.e. the activities of body, mind and speech are completely stopped and the soul relishes infinite peace in this universe. It is the state of liberation or *siddhāvasthā*.

The liberated soul gradually shoots up and settles at the top of

1. See *Apte Sanskrit-Hindi Koś*, p. 539.

2. *Tattvārthasūtra* 12.

3. नाण य दसण चैव चरितं च तवो तहा।

एस मग्गोत्ति पन्नत्तो जिणेहि वरदस्सिहि।। *Uttarādhyāyanasūtra* 28.2

the universe¹ It becomes now liberated from all passions² not even the mildest movements of respiration and relishes infinite and perennial bliss This is the state of effulgent soul with no form no body like ours

Thus the infinite soul dwells at the top of the universe but the different souls do not mingle and they remain independent Each soul has its own independent existence The soul of this state does not bother about the world because it becomes liberated from fondness, intrigue and envy The light of of a lamp absorbs the lights of different lamps similarly a siddhaksetra can accommodate several siddhis The siddhas have the attributes of agurulaghu which restrains the soul from getting downward and following the air⁴

The siddhavastha attains infinite power (anantavīrya) after being liberated from the activities of senses mind and karma It rests in eternal bliss Thus the soul liberated from karmabandha and free from all restraints bereft of pains remains in purified state⁵

1 (क) मोक्ष कर्मक्षयो नाम भोगसक्लेशवर्जितः । *Purvasevādvāitika*, Ga 22 Jan yoga ka Ālocātma ka addhyayan p 228

(ख) बन्धहेत्वाभावनिर्जराभ्याम् कृत्स्नकर्मक्षयो मोक्षः । *Tattvārthasūtra* 1.2-3

2 मोहक्षयाज्ज्ञानदर्शनावरणान्तरायक्षयच्चकेवलम् । *Ibid* 1.1

3 नमत्यात्मानमात्मेव जन्मनिर्वाणमेव च ।

गुरुतात्मात्मनस्तस्मान्नान्योऽस्ति परमार्थतः ।। *Samādhitantra* §1.75

4 तदनन्तरमूर्ध्वगच्छत्यालोकान्तातः । *Tattvārthasūtra* 10.5

5 कर्मबन्धनविध्वंसादूर्ध्वगज्जा स्वभावतः ।

क्षणैकेन मुक्तात्मा जगच्चूडाग्रमृच्छति ।। *Ibid* §1.731

6 मुक्त्युपायेषु नोचेष्टामल नायैव यततः ।

Muktivadycapradhānya Dvāitika §1.1

Jan yoga ka Ālocanatma ka Addhyayan quoted at p. 230

CONCLUSION

That the Indian sages (Rsis) were deeply immersed in yoga meditation is amply revealed from the fact that the term yoga occurs at several places in the vedas. Those saints had attained emancipation (moksas) by yoga. But it is surprising that there is no mention of the nature of the form of the yoga in vedas. The upanisads provide a far better reflection of yoga than the vedas but a study of later smrtis, Buddhistic and Jaina Āgamas lead us to conclude that the yoga in upanisads has been a major part of spiritual meditation. The yoga has been delineated here with greater detail in means of attaining liberation (moksas) along with the analysis of its divisions and sub-divisions. With the increase of the trend and tendencies of India's awakened thinker towards spiritualism, they also evinced more interest in the yoga meditation and ultimately declared yoga as a unique way of attaining the moksas. After and as such, the spiritualistic ideas have independently and adequately contributed to Indian literature. The Jaina thinkers among them had a major role and even among them Ācārya Haribhadrasūri occupies a significant place.

Haribhadra sūri wrote four yoga works along with his several other contributions to the field of legends, kavvas, astrological works and philosophy. With the upsurge of yoga, the succeeding ācāryas emerged with their own conceptions and thoughts on Sūri's writings and contributed to the sphere of yoga their own works.

Ācārya Haribhadrasūri gave a new turn to the traditional style of writing considering the prevailing circumstances and the taste of people and with its modifications, he introduced a new era in the field of yoga literature. His yoga works reflect the expression of his deep cognition. His four yoga works *Yogavimśakī*, *Yogadrśysamuccaya*, *Yogaśataka* and *Yogabindu* are its notable examples. The *Yogabindu* how ever stands at the foremost there. Ācārya Haribhadra followed medium approach shunning all the narrowness of biased leanings. He has established a sublime path of yoga for the inquisitive reader discarding the theory of yoga in all the sāstras and making adjustment with the traditional principles of yoga propounded by several ācāryas. It can

well be seen from the following verse

सर्वेणा योगशास्त्राणामविरोधेन तत्त्वत ।
सन्नीत्या स्थापक चैव मध्यस्थास्तद्विद प्रति ।।

Yogabindu, śl 2

Haribhadrasūri holds that yoga is the primary means to attain mokṣa and there is no difference in its basic principles despite different yoga traditions prevailing there

मोक्षहेतुर्यतो योगो भिद्यते न तत् क्वचित् ।
साध्याभेदात् तथा भावे तूक्तिभेदो न कारणम् ।।

Yogabindu, śl 3

Haribhadrasūri adds that the practice of yoga results from the scholarship. A scholar not devoted to the practice of yoga wanders in the mundane world of śāstras

पुत्रदारादिरासार पुसा समद्वेत्तसाम ।
विदुषा शारत्रससार सयोगरहितात्मनाम् ।।

Ibid śl 59

Thus the *Yogabindu* is replete with several characteristics. The present work begins with the meaning and explanation of yoga and introduces us to the three facets of Indian culture - Vedic, Buddhist and Jaina Yoga work. Thereafter it focusses on the importance of yoga in Jaina yogic meditation and it has been analysed in the light of the *Yogabindu*

The book thereafter seeks to present the life mission, time, personality and the valuable contributions of Ācārya Haribhadrasūri, a great Jaina scholar and author of the *Yogabindu*

It presents the description of an adhikā (deserving) and anadhikārī (deserving-not) of yoga as stated in the *Yogabindu* along with the five facets in the *Yogabindu* along with the five facets of yoga. It also presents the development of yoga sādhanā. The original text has been quoted in the footnotes as far as possible

It further delineates the very essence of yoga, the meditation, as described in different works of yoga. There has been an elaborate

discussion of yoga and its relation to *gunasthāna* (the ladder of spiritual journey) and the *gunasthāna*'s nature and form has simultaneously been made quite obvious to us. The order of *sādhana* upto the sixth *gunasthāna* has been appropriately narrated with an analysis of the kinds of yoga.

With the discussion of the *kartṛtva* (doings) and *bhokṛtva* (sufferings) of *Ātman*, its becoming of an element (*Tattva*) and its omnipotence have been adequately enunciated in the later chapters of this book. The relation of *Ātman* and *karma*, *karma* and *leśyā*, the means of *nirvāṇa* (salvation) *śamyakdāśāna* (right conduct) have been discussed in detail. Lastly the attainment of *nirvāṇa* along with the description of the bondage of *karma* have been mentioned.

While concluding the present study I would say that yoga is a supreme learning (lore) and it stands next to none. I have done her my best to incorporate all the relevant references after studying several of yoga works. I however, still strongly feel that there must be much which has not been possible to include. My study has been done not going beyond the compulsions of an ascetic life. I have virtually had some new insights (cognition) while I was in the pursuit of the research in yoga as done with the present work. I am confident that the work will be of much benefit to the readers in yoga. *Om astu!*

SELECT BIBLIOGRAPHY

- 1 *Anguttaranikāya*, Vol I, Bhadanta Kosalyāyan (Trs.), Mahabodhi Society, Calcutta 1956
- 2 *Atharvaveda*, Sacred Books of the East Vol 42, Maxmuller, Oxford Press, London, 1897
- 3 *Arthvinīścayasūtranibandhanam*, Dr N H Samtari (Ed) Patna, 1971
- 4 *Adhyātmattvaloka*, Nyāyavijaya, Hemachandra Jain Sabha, Patna 1943
- 5 *Adhyātmakalpadruma* Muni Sundarswisvara, Bhogilal Sakal Chand, Ahmedabad, 1938
- 6 *Adhyātmā Rāmāyana* (Original Text)
- 7 *Adhyātmāsāra* Upadhyaya Yashovijaya Kesharbanī Jñāna Bhandāra Jamanagar V K 1984
- 8 *Anuyogadvārasūtra* (Jaināgamd, Vyavara Prakashan
- 9 *Anekāntajayapatākā*, Haribhadrāsūri, Yashovijaya Granthamālā, Bhavnagar V K 2436
- 10 *Abhidharmakosha*, Ācārya Narendradeo, Allahabad 1958
- 11 *Abhidharmadeshā Baudha Siddhānta Kā Vivechana*, Jain, Dharmachandra (Dr), Kurukshetra University, 1982
- 12 *Abhidhāna Regendrakosha* Vijayarajendrasuri, Abhidhāna Rajendra Pracharak Sobha, Ratlam, 1934
- 13 *Early Chauhan Dynasties*
- 14 *Ācāranagāsūtra* (Jaināgama), Ludhiana Prakashan, 1963-64
- 15 *Āvasyakanyakubhāṣya*, Agamodayasamiti, Bombay, 1916
- 16 *Āvaśyakasūtra* (Jaināgama), Ludhiana Prakashan, V K 2506
- 17 *Īśāvāsyopaniṣada*, B L Shastri (Ed), Bombay, 1932
- 18 *Uttarādhyayanāsūtra* (Jaināgama), Ludhiana Prakashan
- 19 *Upadesapodaṭkā*, Munichandrasuri, Muktikamal Mohanlal Jain Baroda
- 20 *Upāśakadāśāngasūtra* (Jaināgama) Sri Ātmā Ram (Ins) Ludhiana Prakashan, 1965
- 21 *Aitreya Brāhamana*, Gita Press Gorakhpur

- 22 *Aupapātikasūtra* Vyavara Prakarhān, 1985
- 23 *Rgveda (Samhitā)* D. Satavalekar (ed.), Satārā, 1940
- 24 *Kathopaniṣada*, Bombay, 1922
- 25 *Karmagrantha* (Vols. I to X), Devendrasuri, Vyākhyā by Muni Mishrimal Vyāvara, 1980
- 26 *Kuvalayāmālakahā* Udyotanasuri, Upodhye, A. N. (Ed.) Sindhi Jain Granthamala Bharatiya Vidya Bhavan Bombay, V. K. 2015
- 27 *Kahāvalī*, (Prākṛita) Bhadrashvarasuri (unpublished)
- 28 *Kenopaniṣad*, B. L. Shastri (Ed.), Pandurang Javaji Bombay 1932
- 29 *Ganadharavāda Ācārya Jinabhadragani Kṣhamā Śramaṇa Prākṛita Bharati Samsthan Jaipur 1982*
- 30 *Bhagwadgītā*, Gita press Gorakhpur
- 31 *Guṇasthān kramāroha* Amolak Rsi Amolak Jain, Jñānālaya, Dhulia
- 32 *Gurvanvali* Munichandrasuri Yashvijaya Jain Grantha-mālā Benaras
- 33 *Gopatha Brāhmaṇa* Gita press Gorakhpur
- 34 *Gommatasāra Jivakāṇḍa* Nemichandra Kṣubachandra Shastri (Trs.) Paraśruta Prabhāvaka Mandal Bombay, 1927
- 35 *Gommatasāra* Chamuṇḍarāya Manikachandra Digambar Jain Granthamālā Bombay V. K. 2443
- 36 *Caritrasāra* Chamuṇḍarāya Manikachandra Digambar Jain Granthamālā Bombay V. K. 2443
- 37 *Cātya Vandanasūtra Prasasti*, Pañjikā tikā, Divya Darshan Sahitya Samiti, Ahmedabad
- 38 *Chahādhalā*, Pt. Daulatram Digambar Jain Svaddhyāya Mandir Sonagarh, V. K. 2587
- 39 *Cāhāṇḍogyopaniṣada* (108 upaniṣads), B. L. Shastri (Ed.), Pandurang Jayji Bombay 1932
- 40 *Jinasahasranāmastotra* Pt. Ashadhar Bharatiya Jñānapīṭh Kashi V. K. 2010
- 41 *Jaintattvakalikā* Śrī Ātmarām (Ed.) Manasa Mandi, 1982
- 42 *Jaina yoga kā Ālocanātmaka Adhyayana* Dr. Arhatdāsadiḡe,

- Pārsvanath Vidyāśrama, Varanasi, 1981
- 43 *Janyoga catuṣṭaya*, Ācārya Haribhadrāsūri, Dr Chagan Lal Shastri (Ed), Vyovara, 1982
- 44 *Jainayoga siddhānta aur Sādhanā*, Ācārya Śrī Ātmārām, Śrī Amarmuni (ed), Mansa Mandi, 1982
- 45 *Tattvavidya*, Pt Sukhalal Sanghvi
- 46 *Tattvavaishārādī*, Tīkā on Yogabhāṣya, Text by Vachaspati Mishra
- 47 *Tattvānuśāsna*, Jugal Kishore Mukhtar (ed), Bhartiya Jñānapītha, Benaras, 1944
- 48 *Tattvārtharājavartika*, Aklankanodeva, Bharatiya Jñānapītha Benaras, 1944
- 49 *Tattvārthasūtra*, Umāswatī, Pt Sukhalal Samghvi (Ed), Pārsvanath Vidhyāśrama, Varanasi, 1976
- 50 *Tattvārthavṛtti*, Śrutasāgar Suri, Bharatiya Jñānapīth, Kashi, 1949
- 51 *Taittirīya Upanishad*, (108 Upanishads), B L Shastri (ed) Pandurang Javji, Bombay, 1932
- 52 *Daśhavarikāsūtra*, Samjñāna Pracārak Mandal, Jaipur, 1983
- 53 *Dīrganikāya*, Bhikshu Jagdish Kashyap and Rahul Samkrityayan(ed), Mahabadi Sobha Sarnath, 1936
- 54 *Drauja Samgrah*, Dr Darbarilal Kotharia (ed), Vir Seva Madir Trust, Varanasi
- 55 *Dharmadershan Manam aur Mūlyāṅkan*, Devendra Muni Shastri, Udaypur, 1985
- 56 *Dammāpada*, Dharmarakshita, Benaras, 1953
- 57 *Dharmabindu*, Haribhadrāsūri, Agamodaya Samiti, Bombay, 1924
- 58 *Dharmabindūpanishad*, (108 Upanishads) , B L Shastri (ed), Pandurang Javji, Bombay, 1932
- 59 *Dharmasangrahi*, Muni Śrī Kalyanavijaya, Śrī Chandu Lal Bhai Jain Pustakoddhar Fund, Surat
- 60 *Dhūtakhyāna*, Haribhadrāsūri, Dr A N Upadhye (ed) Bharatiya Vidya Bhavan, Bombay

- 61 *Dhyānabindūpanishad*, B L Shastri (Ed), Pandurang Javgi, Bombay, 1932
- 62 *Dhaval Pustaka 1,2 Ācārya Vīrsen Jain Āgaoddhar Fund Amaravati*
- 63 *Dhyānasataka*, Jinbhadragani, Kshamāsramaṇa, Jamnagar, Vikram 1997
- 64 *Namaskaraswaddhyāy*, Jain Sahitya Vikas Mandal, 1962
- 65 *Nandīśūtra*, Ācārya Amaramaji (Trans), Ludhiana, 1966
- 66 *Niyamasāra* Ācārya Kunda Kund, Sangarh (Gujrat),
- 67 *Nyāya Kunudachandra*, Dr Mahendra Kumar (ed), Bombay, 1938
- 68 *Nyāya Darshana*, Dwarikadas Shastri (ed), Varanasi 1966
- 69 *Pañcāddhyāyī*, Rajmali Pt Dewakinandan Shastri (ed), Jain Shashtra mala, Benaras,
- 70 *Pañcāstakāya* Kund Kund Raichand Jain Shashtra Mala, Bombay, Vikram 2531
- 71 *Pañcaviṃśatī* Balachand Jain (Tns), Sanskriti Sanrakshaka Sangh, Sholapur, 1962
- 72 *Pañcasangraha* (Prākṛit), Bharatiya Jñānpiṭh 1960
- 73 *Paramatmāprakāśha*, Yogindudeva, Paramashrut Prabhavak Mandal Bombay 1977
- 74 *Pātañjaladarśana*, Swami Balakram
- 75 *Pātañjalayoga Eka Addhyayan*, Dr Brahmamitra Awasthi Indu Prakashan Delhi 1978
- 76 *Pātañjalyogadarśan* (Bhāva Ganena Vṛtti)
- 77 *Pātañjalayogadarśana* (Bhojvṛtti), Ajmer, 1931
- 78 *Pātañjal Yogadarsana*, (Vyāsabhāṣya, Surat, 1958
- 79 *Parāshara Smṛiti* Tam Sharma (ed), Sanskriti Śansthan, Bareilly, 1966
- 80 *Paisaddamhannavo* Pt Haragovind Das, Dr Vasudeva Sharan Aggarwal Pt Dalsukh Bhai Malvaniya (ed), Prākṛit Granth Parsad, Kashi
- 81 *Puruṣārthasiddhyupāya* Amritachandra Prabhavak

Mandal, Bombay

- 82 *Prabhāvaka Charitra*, Chandraprabhasur, Jinviyajsindhi, Jain Granth Mala, Ahmedabad, 1957
- 83 *Prasamarati*, Vol 2, Umaswati, Bhandragupt Vijaya (ed) Mehsana, Vikram era 2042
- 84 *Pravacanasāra*, Kund Kundācārya, Paramshrut Prabhavak Mandal, Bombay 1935
- 85 *Pravacanasāroddhāra*, Nemichandrasuri, Padamsena Munichandravijaya, Pindawada, 1967
- 86 *Prameyaratnamālā*, Jayachand (Trans), Anantkurti Granthamālā Samiti, Bombay
- 87 *Prajñāpanāsūtra*, Jñānamuni (ed), Vyavara Prakashan, 1986
- 88 *Prajñāpāramitā*, Haribhadra, B Bhattacharya (ed) Oriental Institute, Calcutta, 1932
- 89 *Palmdādoha*, Ramsing Muni Hiralal Jain (ed) Karanjā Jain Publication Society, Vikram 1990
- 90 *Vālmiki Rāmāyana* Gita press, Gorakhpur
- 91 *Buddhacharita* Mahant Ramdas Shastri (ed), Varanasi, 1963
- 92 *Bodhicharyāvatāra*, P L Vaidya (Ed), Darbhanga, 1960
- 93 *Bhadrāsattvabhumi*, Nalināksadatt (ed), Patna, Vikram 2022
- 94 *Bṛhaddravyasangrah*, Nemichand Siddhant Chakravarti, Bhavnagar Vikram era 2033
- 95 *Brahma Bindūpanisad*, Pandurang Jarī, Bombay, 1932
- 96 *Brahmasūtra* (original), Varnasi, Vikram 2022
- 97 *Bhakti Āndolana Kā Addhyayan*, Dr Ratubhanu Singh, Allahabad
- 98 *Bhakti Kā Vikāsa*, Dr Munshi Ram, Varanasi, 1958
- 99 *Bhagwati Ārādhanā*, (Śivācārya) , Pt Kailashchandra Shastri (Ed) Sholapur Prakarhan, 1978
- 100 *Bharatiya Tattvavidya*, Sukhalal Sanghvi
- 101 *Majjhīmanikāya*, Gahul Sāṅkṛityāyan, Mahabodhi Sabha, Sarnath, 1933
- 102 *Mahabharata*, Gita Press, Gorakhpur
- 103 *Mahāvagga* Bhikshu Jagdish Kashyap (ed), Nalanda

Prakashan

- 104 *Mahānirvāṇatantra* (Text) 1 -
- 105 *Mahāpurāṇa*, Ācārya Jināsena Bharatīya Jñānpiṭh, 1951
- 106 *Maitreyopamśad*, Pandurang Javji, Bombay 1938
- 107 *Maitrāyaṇī Āraṇyaka*, Gita Press, Gorakhpur 1
- 108 *Milindapanha* Bhikṣu Jagdish Kashyap (Ed) Sivnath, 1937
- 109 *Manusmṛiti*, Ram Sharma (ed) Sanskrit Sansthan, Barrellie, 1966
- 110 *Mūlācāra* Vattakera, Manikachandra Digambar Jān Granthamālā, Bombay,
- 111 *Mūlārādhanā*, Shivācārya, Jain Publication, Karaya, 1935
- 112 *Yajurveda*, Satavalkar (Ed), Satar, 1940
- 113 *Yāshastilaka Champū*, Samadevasuri, Nirmaya Sagar Press, Bombay, 19011
- 114 *Yājñavalkya Smṛiti* Rama Sharma (ed), Sanskrit Sansthan, Barrellie 1969
- 115 *Yogakundlopanisad*, (108 upanishads), Bombay, 1932
- 116 *Yogasāra Prābhṛta*, Jugal Kishor Mukhtar (Ed), Bharatīya Jñānpiṭh, Varanasi, 1964
- 117 *Yogapradīpa* Mangal Vijay Hemachandra Savachandra Shah Calcutta, Vikram era 2466
- 118 *Yogaśāstraśamuccaya*, Haribhadrāsūri, Dr Chaganlal Shastri (Ed), Vyavara Prakashan, 1982
- 119 *Yogabindu* (Text), Haribhadrāsūri, Vyavara Prakashan
- 120 *Yogavimśikā* -----Do-----
- 121 *Yogaśataka* -----Do-----
- 122 *Yogavāśiṣṭha* Vasudeva Lakshmana Shastri, Tukaram Jangi, Hind Reprint Bombay, 1918
- 123 *Yogaśāstra* Hemachandra Sannamati Jñānpiṭh, Agra, 1963
- 124 *Yogāvatāra* Dwatrinśikā Upaddhyay Yashovijaya Yogasāra Yogindudeva Pramshrut Prabhavak Mandal Bombay 193
- 126 *Ratnakāṇḍa Śrāvākācāra* Samantabhadra, Manikachand

- Digambar Jain Granthamala, Bombay, Vikram 2551
- 127 *Lalitavistar*, (Navavaipullya), P L Vaidya (Ed), Darbhanga, 1960
- 128 *LitSambh*, Ranalla, Darabari Lal (Ed) Manikchand Digambar Jain Granthamala, Vikram 1985
- 129 *Leśyāk śa*, Mohanlal Bonthiya, Charadiya Davavlane Calcutta, 1966
- 130 *Vaśiṣṭhtha Smṛti*, Shri Rama Sharma (Ed), Sanskrit Sansthan, Barrellied, 1966
- 131 *Viveka Cūdāmaṇi*, Śankarācārya, Advaita Ashram, Almora, 1966
- 132 *Visuddha Mārga*, Vol 2 , Bhikshu Dharmarahita I(Tnsl), Mahabodhi Sabha, Sarnath, 1956
- 133 *Vimsatvimsikā*, Haribhadrāsūri, Dr Abhyankar (Ed) Arya Bhushana Mudrapalaya, Kaushambi, Pune, 1932
- 134 *Visuddhimagga*, Dharmanand Kaushambi (Ed), Bombay 1940
- 135 *Viṣṇu Purāṇa*, Munilal Gupt (Tns), Gita Press, Gorakhpur
- 136 *Vaiśeṣika Darśana*, Kaṇāda, S D Sharma, Muradabad, 1925
- 137 *Bṛihadkalpabhāṣya*, Amolak RŚi, Hyderabad, Sikanderabad Jain Sangh,
- 138 *Bṛihadāraṇyaka*, Pandurang Javji, Bombay, 1932
- 139 *Sāntasudhārāsa*, Mansukh Bhai F Mehta (Trans), Bhavnagar, Vikram 2462
- 140 *Svetāśvaropaniṣad*, Pandurang Javji, Bombay, 1932
- 141 *Sri Haribhadrāsūri*, Hiralal Rasiklal, Baroda, 1963
- 142 *Śatkhandāgama*, Vol 4 Dr H L (Ed), Amravati, 1949
- 143 *Śaddarśanasamuccaya*, Haribhadrāsūri, Dr Mahendra Kumar Nyayacharya (Ed) 1981
- 144 *ŚatcakṛmTrīpana*, Tantrik Text Publishers
- 145 *Śodaśaka Prakaraṇa*, Haribhadrāsūri, Jainanand Pustakabya, Gopipura, Surat, Vikram era 2462
- 146 *Śodaśaka (stext)*, Haribhadrāsūri
- 147 *Samavāyāṅgasūtra (Jaināgam)*, Vyavara Prakashan

- 148 *Samayasāra*, Kundakundācārya, Bharatiya Jñānpith, Kashi, 1950
- 149 *Samarāṅgacakra*, Pt Kanhaiyalal Nyayaturtha (Tnsi)
Tilokaratna Sthānkavasi, Dharmik Board, Pathardi, 1977
- 150 *Samarāṅgacakra* EK *Sanskritika Addhyayan*, Dr Jhinku
Yadav, Varanasi, 1977
- 151 *Samadarśi Ācārya Haribhadrastūri*, Pt Sukhlal Sanghvi,
Jodhpur, 1963
- 152 *Sanmātutaskasūtre*, Siddhasena Divakar (Text)
- 153 *Sanmati Prakna*, Sukhlal Sanghvi (Ed),
- 154 *Sanyaktanūkāya*, Jagdish Kashyap (Ed) Nalanda, 1954
- 155 *Swami Kartkeyānuprekshya*, Dr A N Upadhye (Ed),
Raichanda Ashram, Agra, 1970
- 156 *Sanskrit-English Dictionary*, Mcdonell, Oxford, 1924
- 157 *Sanskrit-English Dictionary*, Monier William, Delhi 1963
- 158 *Sanskrit Hindi Dictionary*, V Ś Apte, Delhi, 1966
- 159 *Sanskrit Sabdarthakaustubha*, Chaturvedi & Dwarika Prasad
Sharma (Eds), Allahabad
- 160 *Samādhitāra*, Jugal Kishore Muktiar (Ed) Virseva Mandir
Trust, Sarsawa, 1939
- 161 *Sāmkhyasutra* (text)
- 162 *Sāmaveda*, Satavalekar (Ed), Satara, 1940
- 163 *Siddhahemaśabdānusāsana*, Ācārya Hemachandra
- 164 *Synthesisabhava Yoga*, Arvind
- 165 *Sūtrakṛtāṅgasūtra* (Jainagām), Vyavara Prakashan, 1982
- 166 *Sūtraprabhṛta* (Text), Ācārya Kund Kunda, Sri Mahavir
Prakashan, 2478
- 167 *Sarvadaśanasangrah*, Mādhavācārya, Varanasi, 1964
- 168 *Sarvārthasiddhi*, Pujiyakoda, Bharatiya Jñānpith, Kashi, 1955
- 169 *Skandhpurāṇa*, Vol I, Calcutta, 1960
- 170 *Haribhadrastūri Caritra*, Pt Hargovinda Das, Vikram Chand
Seth, Yoshovijaya Granthamālā, Bhavhagar
- 171 *Haribhadrasya Samayanirṇayah*, Muni Sri Jinvijaya, Anekant
Vihar, Ahmedabad

Select Bibliography

- 172 *Haribhadra Ke Prakrit Katha Sahitya Ka Ālocanātmaka Parisīlan*, Dr Nemuchandra Shastri, Vaishali, 1965
- 173 *Haribhadrayoga Bharatī*, Haribhadrasūri, Divyadarshan Trust, Galal Badi, Bombay, Vikram Era 2036
- 174 *Hārītasmtī*, Ram Sharma (Ed), Sanskriti Sansthan, Bareilly, 1966
- 175 *Hemachand Dhatupātha Mālā*, Gunavijaya Jain Granth Prakashak Sabha, Ahmedabad, 1930
- 176 *Jñānasāra*, Padma Singh, Commentary by Trilokchand Digambar Jain Pusatakelaya, Surat Vikram era 2470
- 177 *Jñānārṇava Śubhachandrācārya*, Paramshrut Prabhavak Mandal, Raichand Ashram Agara, 1981

